

# AN EXPOSITION

OF THE BLASPHEMOUS DOCTRINES AND DELUSIONS OF THE  
SO-CALLED

## LATTER-DAY SAINTS,

OR

# MORMONS,

CONTAINING

AN AUTHENTIC ACCOUNT OF THE IMPOSITIONS, SPIRITUAL  
WIFE DOCTRINE, AND THE OTHER ABOMINABLE PRACTICES  
OF

## JOSEPH SMITH,

THE AMERICAN MAHOMET,

AND HIS TWELVE APOSTLES, ELBERS, AND FOLLOWERS TO  
THE PRESENT TIME.

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BY A. B. HEPBURN,

*The Mormon Antagonist from the West of Scotland.*

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SHEFFIELD :

PUBLISHED BY MARY THOMAS & SON, 47, WESTBAR.

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[ENTERED AT STATIONERS' HALL]

## INTRODUCTION.

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THE Author of this little work, in submitting it to the notice of the public, feels called upon to state some of the reasons which he had for publishing it. Having been a member of the Mormon Church, for some time, he had the opportunity of seeing all the internal management, which he need not say, (the fact being already known to the world,) that of all the abominable practices on the face of this earth, none can vie with those practised (under the cloak of religion) among the Mormons. Being disgusted with their proceedings, he left them, and commenced lecturing, first in those parts of Scotland where the Mormons were found in the greatest numbers, then in the several counties of England. These Lectures have been crowned with great success.

If there should be any little inaccuracies found, the Author hopes they will be overlooked, as he has never had the opportunity of acquiring an education required for an author, being a self-taught man.

ANDREW BALFOUR HEPBURN.

*September, 1852.*

AN EXPOSITION  
OF  
MORMONISM AS IT IS.

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THE subject of this little work is of vital importance. Truth, on all occasions, is of paramount consequence to every free and inquiring mind, and my sole object in coming before you on this occasion is to endeavour to arrive at truth. And here I would exercise all charity: on all subjects I profess to allow every man liberty of opinion, all sects and parties: whether he be a Methodist, Calvinist, Baptist, Presbyterian, or he be a disciple of Holyoake, Thomas Paine, or Robert Owen; it is not my intention to wound the feelings of any class of people, or to mar the interest of any existent church. Now, Mormonism is a system that has been palmed upon the world a little more than twenty years, and I hesitate not in saying that it has done more injury to the working classes of England, Ireland, Scotland and Wales, than any other doctrine taught these last two hundred years. But assertion is not proof. When we hear an assertion, reason dictates that it is not always wisdom to give credence to that assertion until we hear both sides of the question fairly and honestly discussed.

Much has been said respecting the doctrine of the Latter-Day Saints. Individuals have gone out into your streets and lanes,

with all the arrogance of their founder, telling you that their church is the only one based upon the true foundation, a foundation discovered by Joseph Smith in the nineteenth century. They tell you that every other church is wrong, and that they will one day crumble into dust and sink into oblivion, by reason of their unscriptural foundation, and for promulgating a doctrine which is so diametrically opposed to the Mormon creed. They tell you that all who are not found within the pale of their church, and adhere to their principles, shall suffer the penalty of eternal damnation.

In the first place, I shall inform you how I became a convert to the Mormon faith. In 1841, in the beginning of June, I removed from a place called Lesmahagow to a place called Biggar; here I first became acquainted with the church of Jesus Christ called Latter-Day Saints. Taking a walk, one Sabbath I came, in contact with two friends, whom for the first time I had seen the day previous. I asked them if they had been to kirk, or what is commonly called church or chapel, that day: they said they were there every day. I asked them what church they went to: they said they went to the church of Jesus Christ, called the Latter-Day Saints. The name of the denomination sounded strange to my ears, having never heard of that church before. I asked them what kind of a church it was: they told me it was the true and the only church recognized by Jesus Christ. I then said, if it was a church of that kind, I was in no community at that time, and should like to become a member of that church, if it was the church of Jesus Christ. They kindly invited me to their evening service: I went, and took my bible with me, and I must say, to do them justice, upon that occasion I heard nothing very objectionable or antiscritural. After the service was over, I had a desire to have a little conversation with them. I asked them what tenets they held relative to their creed: they told me they had no other tenets than baptism by immersion. This was the only way by which they could be initiated into the society, and recognized as a member and a brother. To this doctrine I have no objection, I can have no objection, as a command of the Saviour, but I could

not go to the extent these people did, as I shall state hereafter.

They then said they required no money as other sectarian ministers did. I said that would suit me, as I was but a poor man, and consequently had not a deal to afford. I asked them if there was anything else. They told me, that as a body of men, they were bound and cemented together by the cords of brotherly love, and it was not only an injunction, but they felt it their duty to assist each other in every time of need. I thought this was very good. I viewed and analyzed these principles thus laid down, and I declare before this people, and before God, that I never so much as heard of the name of Joseph Smith, the Book of Mormon, nor of the brass plates, previous to my becoming a member of that church. The Sunday following I attended again, and they were engaged in the Holy Sacrament of the Lord's Supper. I felt to have a great desire to identify myself with them in commemorating that event of such wonderful condescension, when Christ humbled himself to die for us vile sinners. Believing them to be sincere and honest men, and seeing that they principally consisted of that class, I resolved to join them. I went to the river and was baptized: not believing that my sins would be effectually washed away by the mere application of water to my material body; but I went with a clear conscience before God, believing it to be compatible with the will of God, and in accordance with the dictates of my own conscience.

For the first three weeks they manifested a spirit of kindness towards me. Several of the brethren came to me and shook me heartily by the hand after I had been recognized as a member by the ordinance of baptism. By this time I had heard some few hints relative to Joseph Smith being a prophet, and the Book of Mormon, but I could not believe that such a character was to be found in connection with their church. On interrogating them on this subject they attempted to deny it, but I told them I had a right to know since I had become a member of their church. They subsequently told me it was true, and that they had a new Bible, designated the Book of

Mormon, which contained the everlasting Gospel, and if I did not believe it to be the word of inspiration, I should assuredly be damned to all eternity. I asked them why they did not tell me these things before I entered the church. "O," said they, "it was too strong meat for you, it was necessary that you should be fed on milk for awhile, even the sincere milk of the Word, and then the stronger meat." I told them I was afraid they had given me much stronger meat than my weak stomach would ever be able to digest. This circumstance led me to suspect that their system was not so genuine as I at first anticipated. My dear readers, what was I to do?—what way was I to act? I resolved upon taking the Apostle Paul's advice:—"Prove all things, hold fast that which is good."—THESSALONIANS I, Chap. v, v. 21.

From that moment I was more than ever determined to investigate into their system, and to know the grand secret for myself; and I resolved that if I found their doctrine in accordance with reason, and with scripture, I would remain amongst them, but if not, I should make an open exposition of them to the world. After close application and minute investigation, internally and externally, for ten months from the date that I entered, I had found them to be a set of downright impostors and deceivers of mankind.

I found their system was not calculated to improve society and to better the condition of the people, but just the opposite, it was more calculated to corrupt and demoralize the people. I seceded from their church, renounced their principles, and embraced the religion of the New Testament: and now I feel it to be my duty to come out openly and publicly expose what I believe to be an enemy to truth, and an imposition upon mankind.

I shall now commence and examine the principles laid down by the Mormon church, beginning at the foundation, and carry it out as far as my limited time will allow, both from my own practical experience and from their own authority, and afterwards



compare them with the Bible. I shall back my assertions from their own writings. Orson Pratt, one of the twelve apostles, speaking of the divine authenticity of the Book of Mormon and the Bible compared, says:—"All men, amongst all nations, kindreds, tongues, and people, are required, under the penalty of eternal damnation, to believe and obey the Book of Mormon, unless they prove the witnesses thereof to be impostors, and that they cannot do."—Page 56. Again, you will find in the 82nd page of the same book:—"The Book of Mormon contains the everlasting Gospel in all its fulness, and it has been revealed to the inhabitants of our earth by an angel."

Now let us try to ascertain who this angel was. They tell us it was Moroni, the son of Mormon, but here a glaring contradiction presents itself. In Joseph Smith's divine authority it is said that there has been no pure Gospel preached in the eastern hemisphere these last 1,700 years, thus Moroni could not have been a true prophet of the Lord, for the Book of Mormon tells us [*page 510*]"Behold 400 years are passed away since the appearance of our Lord and Saviour upon the earth, and behold the Lamaanites haunted my people the Nephites." According to this we see the angel did not live till after the fourth century, (consequently his Gospel could not be pure,) and still they have the audacity to quote the passage in REVELATIONS, 14th Chapter, 6 & 7 verses—"And I saw another angel flying in the midst of Heaven, having the everlasting Gospel to preach to them that dwell upon the earth." This angel they tell us was Moroni, then the angel of Joseph Smith did not preach at all. He only discovered the *Plates*. The shepherds on the plains of Bethlehem saw them flying in the midst of Heaven; but the messenger of Joseph Smith whispered in the dark. The angel, spoken of by John, addressed every nation, kindred, tongue, and people under Heaven; the other only revealed himself to and addressed one individual, viz., Joseph Smith, therefore Moroni, the son of Mormon, could not be the angel spoken of by John.

Then we find in the *Divine Authority* of Joseph Smith, that

Moroni was a prophet, but we have no account of him being called to the apostleship, and if not, he had no right to ordain Joseph Smith to an office which he himself did not hold. Again, Joseph Smith testifies that Peter, James, and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him to be an apostle, and commanded him to preach the Gospel. With reference to this, they tell us in their own "*Millennial Star*," vol. 3, p. 148,—It was on the 15th day of May, 1829, that Joseph Smith was baptized and ordained to his office of Apostleship.

It is unscriptural and irrational to suppose that a departed spirit can, or ever did, according to the scriptures, ordain any one to any office in the church of Christ. Again in vol. 5, p. 180, of the same work:—"It is evident that the angels that minister to men in the flesh are resurrected beings, so that flesh administers to flesh, and spirits to spirits." Yet even this is contrary to God's Word:—"In Christ shall all men be made alive, but every man in his own order; Christ the first-fruits, and afterwards they that are Christs at his coming, —I CORINTHIANS, c. xv, v. 23., so that there is no possibility of such an ordination, either from their own view, or the scriptural view, of no resurrection for the saints till Christ's coming.

It is said there were three original witnesses to the Book of Mormon; Oliver Cowdery, David Whitmer, and Martin Harris. The character of the witnesses is enough to settle the claim of the book. Three witnesses testify that they have seen the plates, and that they know they have been translated by the gift and power of God,—“for His voice hath declared it unto us.” These are the only proper witnesses to this singular book, viz., Oliver Cowdery, David Whitmer, and Martin Harris. It is now generally known that these have since left the Mormon church; let us examine them, however, by Mormon testimony, which cannot fail to weigh with them.

*Revelation given November, 1831.*

“Hearken unto me,” saith the Lord, your God, “for my servant, Oliver Cowdery’s, sake. It is not wisdom in me that he should be entrusted with the commandments and the monies, which he shall carry into the land of Zion, except one go with him who will be true and faithful, wherefore I, the Lord, will that my servant, John Whitmer, should go with my servant, Oliver Cowdery.”—**DOCTRINE AND COVENANTS**, p. 167.

It seems they could not trust their monies with him, therefore we cannot trust our souls on his testimony: and if they did not value their souls less than their monies, they would not trust them on such testimony. In addition to the first three witnesses we have eight more, which, according to Orson Pratt’s remarkable vision, reads thus:—“Be it known unto you, all nations, kindred, tongues and people, unto whom this work shall come, that Joseph Smith, junior, the translator of this work, has shown unto us the plates which hath been spoken of, which have the appearance of gold, and as many of the leaves as the said Smith has translated we did handle with our hands, and we also saw the engravings thereon; all of which has the appearance of ancient work and of curious workmanship. And to this we bear record, with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken, and we give our names unto the world to witness unto the world that which we have seen, and lie not, God being witness of it.—Christian Whitmer, Jacob Whitmer, Peter Whitmer, junior, John Whitmer, Hiram Page, Joseph Smith, senior, Hiram Smith, Samuel H. Smith.”

In the first place, remark on these witnesses, we have five Whitmers and three Smiths, so that it looks very much like a family concern and affords ample ground for suspicion. Secondly, remark the fact that they have all left the church, self-designated the Latter-Day Saints. Now is it in accordance

with reason to suppose that had they really believed their own testimony they would have turned their backs on Mormonism. Of all the eleven witnesses not one is now, (1852,) with the Mormon church. Observe, in the third place, the persecution suffered by them from the Mormons, after leaving them; they must either fly for safety or die in their own country. Yet such is the kind of religion which its apostles have the audacity to ask men of judgment and of sober mind to embrace.

I hope, my christian friends, the time is not far distant when an open exposition of this villanous imposition will make them blush, and hide their faces in shame. Thus we have before us the evidence of the origin of the Book of Mormon from eleven of their own witnesses. But how came Joseph Smith at the book? It appears to have been founded on "*Solomon Spalding's Manuscript Found*:" thus John, the brother of Solomon Spalding affirms. *Mormonism Unveiled* by E. D. Howe; he says of his brother's book—"It was an historical romance of the first settlers in America, endeavouring to show that the American Indians are the descendants of Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America under the command of Nephi and Lehi; he also mentions the Lamaanites. I have recently read the Book of Mormon, and to my great surprise I find nearly the same historical matter, names, &c., as they were in my brother's writings." He further says—"According to the best of my recollection and belief it is the same as my brother Solomon wrote, with the exception of the religious matter."

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects spent much of their time in digging for money, which they pretended was hid in the earth; and to this day large excavations may be seen in the earth not

far from their residence, where they used to spend their time in digging for hidden treasure. Joseph Smith, senior, and his son Joseph, were in particular considered entirely destitute of moral character, and addicted to vicious habits. It was not supposed that any of them were possessed of sufficient character or influence to make any one believe their book, or their sentiments, and we know not of a single individual in this vicinity that puts the least confidence in their pretended revelations.—G. N. Williams, H. Sinnell, Thomas Rodgers, Clarke Robinson, William Parke, L. Durfee, S. Aekley, E. S. Townsend, Josiah Francis, Josiah Rice, Lewis Foster, G. W. Crossby, Levi Thayer, P. Grandin, Philo Durfee, P. Sexton, Joel Thayer, R. W. Smith, S. P. Seymour, A. Millard, Thomas P. Baldwin, John Suthington, G. Beekwith, R. S. Williams, L. Hurd, G. S. Ely, H. P. Algar, G. A. Hathaway, R. D. Clark, G. W. Anderson, H. R. Jerome, H. P. Thayer, L. Williams, Henry Jessup, John Hurlbutt, James Jenner, Amos Hollister, Jesse Townsend, C. E. Thayer, D. G. Ely, M. Butterfield, E. D. Robinson, Pelitian West, D. S. Jackways, E. Ensworth, Sinus North, Israel F. Chilson.

Here we have fifty-one witnesses to the character of the Smith family. Parley P. Pratt, in his *Voice of Warning*, states, and we must give him credit, inasmuch as he was one of the twelve apostles who acted under inspiration.

The Book of Mormon was found in the year of our Lord, 1827, in Ontario county, New York, was translated and published in the year of our Lord, one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph, of whom the Indians are still a remnant; but the principal nation of them having fallen in battle in the fourth or fifth century, one of their prophets whose name was Mormon saw fit to make an abridgment of their history, their prophecies, and their doctrine, which he engraved on plates, and afterwards being slain, the record fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit the

record safely in the earth, with a promise from God that it should be preserved, and should be brought to light in the Latter Days, by means of a Gentile nation that should possess the Land. The deposit was made about the year 420, on a hill, then called Cummorah, in Ontario county, where it was preserved in safety until it was brought to light by no less than the ministry of angels, and translated by inspiration, and the great Jehovah bore record of the same to chosen witnesses, who declare it to the world.

The question may be asked, could Joseph Smith, a notoriously illiterate, though clever man, really write the Book of Mormon, without pretending to state positively that Joseph Smith was not the sole author of the volume, or that he was not aided by other persons in its composition, and I think that any sane person ranking it higher than any other human composition is a matter of the greatest astonishment.

The supposed author of the Book of Mormon claims to be a descendant of ancient Joseph, the same spoken of in Genesis, e. xlix, v 22. I corroborate my assertion from their own *Millennial Star*, No. 9, vol. 5, —“That noble spirit rose up in all the majesty, strength, and dignity of his calling as a prophet, seer, and revelationist, out of the loins of ancient Joseph, and exhorted and commanded the brethren of the twelve to rise up and go forth in the name of Israel’s God, and bear the keys of the kingdom of God in righteousness and honour in all the world. Here Joseph Smith is said to have sprung from this illustrious personage, but he makes it appear, or would try to do so, that the Book of Mormon has sprung from a still purer source ; it not only professes to be in accordance with the Bible, but claims equal inspiration with the Bible.

Orson Pratt tells us, that “the Gospel in the Book of Mormon is the same as that in the New Testament, and is revealed in great plainness, so that no one that reads it can misunderstand its principles. It has been revealed by the angel to be preached as a witness to all nations : first, the Gentiles, then the

Jews, then cometh the downfall of Babylon, thus fulfilling the vision of John which he beheld on the Isle of Patmos."—*Remarkable Visions*, page 15.

Let us now compare the book of Mormon with the sacred writings, and find if they harmonize and are in accordance with each other. I think it reasonable to suppose that there should be no contradictory statement found in them, if they both flow from the same pure source. I think, that as they dwell so much upon their faith in the Bible publicly, but not in private, mind you, and believe it to be the word of God, we have a perfect right to examine the two books together and judge for ourselves.

In the first place I shall take a few remarks from the Book of Mormon, and compare them with the corresponding passages of our own Bible.

In the first page of the Book of Mormon we read as follows :—“For it came to pass in the commencement of the first year of the reign of Zedekiah, King of Judah, my father Lehi having dwelt at Jerusalem all his days.” Again in page 97 of the same work :—“For according to the words of the prophets, the Messiah cometh in 600 years from the time my father left Jerusalem.” And in page 139, “Behold, it came to pass that Mosiah discovered that the people of Zarahemla came out of Jerusalem at the time that Zedekiah, king of Judah, was carried away captive into Babylon.” In the first quotation we find that Lehi dwelt at Jerusalem all his days, and in the succeeding passage we find that he left Jerusalem 600 years before the birth of Christ.

In Kings II, c. xxiv, v. 17 & 18.—“And the king of Babylon made Mattaniah, his father’s brother, king in his stead, and changed his name to Zedekiah.” Zedekiah was 21 years old when he began to reign, and hereigned eleven years. And in the 25th chapter of the same book, verses 2 & 3, where the king of Babylon made war with Zedekiah. Now, according to the Book of Mormon, these things took place six hundred years before Christ.

The chronology of our Bible has it 588 years before Christ, thus making twelve years difference between the two. One of them is decidedly wrong. In the 43rd page of the Book of Mormon we have another striking incident. "And it came to pass after they had loosed me, behold I took the compass, and it did work whither I desired it." History informs us that the mariner's compass was not discovered until the 14th century, but it must have been invented long ago, if their statement be true. The Book represents Nephi knowing all about it 2,300 years ago; thus we see how difficult a thing it is to palm falsehood upon the world. Ignorant, illiterate men, and inventors of forgeries, generally display themselves thus.

We find also that there are terms in the Book of Mormon, used long before the birth of Christ, which could not be known previous to his birth. In the 110th page—"And now I would ask of you, beloved brethren, wherein the Lamb of God did fulfil all righteousness. How much more need have we, being unholy, to be baptized, yea, even by water." This, my friends, was 600 years before Christ.

At page 22nd, in speaking of the twelve apostles, "Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed." Now observe this was 600 years before Christ and his disciples came in the flesh. On looking at the 9th chapter of the Book of Nephi, in the Book of Mormon, page 472, we shall find that there is a palpable contradiction on referring to the same subject in the New Testament:—"And it came to pass that on the morrow, when the multitude was gathered together, behold Nephi and his brother, whom he had raised from the dead, whose name was Timothy, and his son whose name was Jonas, and also Mathoni and Mathonihah his brother, and Kumen and Kumenonhi, Jeremiah and Shemnon, and Jonas and Zedekiah and Isaiah. Now these were the names of the twelve whom Jesus had chosen.

If we turn to the gospel of Matthew, chapter x, v. 2, 3 & 4, where the names of the twelve are recorded, we cannot find one



name in that Book to correspond with any one in the Book of Mormon. This is passing strange; but if we compare the Old and New Testament together, we shall see that what is prophecies in the one is fulfilled to the very letter in the other, and that the most perfect harmony consists.

In reference to the coming of Messiah, the inspired writer says, "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth. And he shall speak unto them all that I command him," DEUTERONOMY chap. 18, v. 18. This prophecy was given 1451 years before Christ came.

Compare this, first with the Gospel of St. John, chap. 1, v. 45, "We have found him of whom Moses in the Law and the Prophet did write, Jesus of Nazareth, the son of Joseph.

Compare Micah, chap. 5; v. 2. 710 years before Christ, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

With Matthew, chap. 2, v. 1, "Now when Jesus was born in Bethlehem of Judah in the days of Herod the king, behold, there came wise men from the east of Jerusalem." Again in John, chap. 7, v. 42, "Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

The book of Mormon affirms "Behold ye shall be born of Mary at Jerusalem, which is quite in opposition to the language of scripture, for there we are told repeatedly that Bethlehem of Judæa was the land of his nativity. And still, notwithstanding, all these contradictions it claims equal authority with the Bible, and written with the same pen of inspiration.

In the book of Alma, of the book of Mormon, page 227,

it reads thus, "And behold, he shall be born of Mary, at Jerusalem, which is the land of our forefathers." Now according to history, Bethlehem is  $6\frac{3}{4}$  miles distant from Jerusalem. Now if Christ was born in Jerusalem as the Mormon Book affirms he was, why did Herod send the Scribes and Pharisees to Bethlehem, where the Saviour was born, for information respecting him. This of itself is sufficient to prove the fallacy and non-inspiration of the book of Mormon.

Again it is evident from the matter contained in the Book of Mormon, that it has been mixed up with a many of the expressions and sentiments contained in our own version. For instance, in page 99, we find the most of the 29th chapter of the prophet Isaiah recorded there. Another discrepancy is found in page 492, "And it came to pass in the thirty and sixth year, the people were all converted unto the Lord upon all the face of the land, both Nephites and Lamanites, and there was no contention or disputations amongst them.

Now it is a lamentable fact that the church of God has been exposed to persecution in all ages of the world, even up to 96 years after Christ, there never was a time when all the people were converted, as is evident from the persecution and death of the ancient people of God, Prophets, Apostles, &c.

Again they tell us in page 518, that America is a land chosen above all lands, "For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off." In Ezekiel, chap. 20, v. 6, we read that Canaan is the glory of all lands, "In the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands."

When I was a member of the Mormon Church, I was taught to believe in three books, which received the appellation of the three sticks, two of these sticks are spoken of in Ezekiel, chap. 37, from the 15th to the 28th verse, "I was taught to believe

that the Bible was the stick of Judah : the book of Mormon was the stick of Joseph ; and the book of Doctrine and Covenants was the stick of Ephraim. If a stick constitutes the book of Mormon, I cannot see how, at the same time, they could be written on Brass Plates. Such is the construction they put on these and many other passages of Holy Writ. They add to, and take from, just for their own convenience, regardless of its awful threatenings denounced against such. Rev. chap. 22, v. 19, "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, &c."

Before we come to a conclusion on this part of our subject, I shall bring before you one in particular, which is an amusing instance of the absurdity of the Mormonite doctrine. We read of instruction being given by the Lord, in the sixth chapter of Genesis, to Noah for the building of an ark, for the safety of himself and family, at the time of the deluge.

If you refer to the 519th page of the Book of Mormon, we read of the Lord commanding the brother of one Jared to build a boat, or a barge, or what you please to call it. It reads thus—" 'And the Lord said, 'go to work, and build after the manner of barges which ye have hitherto built.' And it came to pass the brother of Jared did go to work, and built large barges, according to the instruction of the Lord, and they were small and light upon the water, and built exceeding tight, even that they would hold water like a dish, and the bottom and sides were like unto a dish, and the ends thereof were peaked. And the length thereof was the length of a tree, and the door thereof when it was shut was tight like unto a dish, and it came to pass the brother of Jared cried unto the Lord saying, 'O Lord, I have performed the work thou hast commanded me, and behold, O Lord, in them there is no light. Whither shall we steer? and also we shall perish, for in them we cannot breathe, save it is the air which is in them. Therefore we shall perish. And the Lord said unto the brother of Jared 'Behold, thou shalt make a hole in the top thereof, and also in the bottom

thereof, and receive air, and if it so be that the water come upon thee, behold ye shall stop the hole thereof that ye may not perish in the flood.’”

I think no reasonable man would think of boring a hole at the top and bottom of the boat, as according to nature, the water would come through and would be in danger of overflowing the boat. It is preposterous to think upon it. Only think of the Lord commanding a hole to be bored in the bottom of vessels intended to navigate the ocean, and saying if it be that the water comes in, as though the Lord did not know what everybody else knows. Such is the fabrication palmed upon the world. I have read the Arabian Nights' Entertainments, Jack and the Bean Stalk, and the rest of them, and I think, if possible, they surpass the Book of Mormon in reason and common sense. And strange to tell that notwithstanding its unjustifiable claims to inspiration, nearly 200,000 of our fellow countrymen have been duped by its horrid system; instead of being a revelation from Heaven, it would be easy to prove that it is nothing more than visionary imaginations of the brain. The originators of this book were a set of daring impostors, most of them very immoral and remarkably ambitious for their own selfish ends.

### *The Money system of the Latter-Day Saints.*

When I became a member of the church in 1844, I was taught to believe that there was no money required as in other sectarian churches. I was not long however, before I found this to be perfectly false. Now I can have no objection to any man or class of men having a fair remuneration for their labour. I believe the labourer is worthy of his hire. The gospel must be supported, and how is it to be supported? 'Tis true the gospel is free, and is to be obtained “without money and without price.” But the medium through which it is to come cannot be effected without money. The Apostles were sent to preach the gospel to the ends of the earth. Most of them were humble fishermen,—they had to renounce their occupa-

tion, and become dependant on other people for their support. This is scriptural, and no reasonable man can object to it.

After I became a member I was expected to pay 1d. per week for the erection of the Temple at Nauvoo, but I kept to the original agreement, and did not pay anything; for before a person is initiated as a member, they make it appear that nothing is required for the furtherance of the cause,—that their financial resources are good; but as soon as he becomes a member, their chief object is to abstract from him what property or money he may have in his possession.

But however, in case you should think that I am exaggerating my remarks, I shall have recourse to their own writings, and if any of my friends can examine the book for themselves, they will be able to meet the Mormons on their own ground. No. 6, vol. v, page 94, of the *Millennial Star*, we have the following respecting what is required of each member after his initiation in the church. “The Temple must be completed by a regular system of tithing according to the commandments of the Lord. Let every member proceed immediately to tithe himself, or herself, tenth of all their property and money, and pay it into the hands of the twelve, or into the hands of such bishops as have been or shall be appointed by them to receive the same for the building of the temple, or the support of the priesthood according to the scriptures, and to the revelation of God, and let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church, as much binding on their conscience as any other law or ordinance. This is the expected duty required, but not the public teaching of the Mormonites.”

Again, “The law is for a man to pay one-tenth of all he possesses for the erecting of the house of God, the spread of the Gospel, and the support of the priesthood. When a man comes into the church he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one-tenth of what he has got, and then one-tenth of his increases or one-tenth of his time.—*Star*, No. 8, vol. 5.

Such is their system of tithing people of all classes, male or female, rich or poor. These tithes are appropriated to the well-being of the authorities of Joseph Smith, as we shall hereafter shew.

The following is the substance of a revelation given in 1832, *September, 22 and 23*, page 88, of the *Doctrine and Covenants*. —“Whoso receiveth you receiveth me, and the same will feed you, and clothe, and give you money. He who doeth these things shall in no wise lose his reward, and he that doeth not these things is not my disciple. By this ye will know my disciples.”

Such is the doctrine taught by the Latter-Day Saints with regard to money matters, what a surprising difference betwixt this doctrine and that laid down in the New Testament. Thousands of individuals by this system have been defrauded out of their money and reduced to a state of absolute poverty.

It was by this mode of procednre that Martin Harris lost all his money in printing the Book of Mormon, when at the same time he entertained high hopes of realizing an abundant harvest from it. Joseph Smith and a few of his followers were made no less rich by it. “It is wisdom in me, that my servant, Martin Harris, should be an example unto the church, in laying his monies before the bishop of the church, and also this is a law unto every man that cometh unto this land to receive an inheritance, and he shall do with his monies according as the law directs.”—*Doctrines & Covenants*, page 144.

I have met many in my travels that have so plunged themselves in debt as never to be able to extricate themselves through the principle of Mormonism. These individuals were counted enemies to the cause if they did not pay. No matter how embarrassed they were in circumstances, their plea was in having revelations direct from Heaven to carry on their project.

The Mormons protest publicly against all hired ministry

at the same time they practice the self same system themselves. Page 161 of the *Doctrines and Covenants*, “And again, let the Bishop appoint a storehouse unto this church, and let all things both in money and in meat which is more than is needful for the want of this people be kept in the hands of the Bishop, and let him also reserve unto himself for his own wants, and for the wants of his family.

Another inconsistent revelation is given in page 194 of the same book, “And again I command thee that thou shalt not covet thy neighbour’s wife, nor seek thy neighbour’s life; and again I command thee—thou shalt not covet thy own property but impart it freely to the Printing of the Book of Mormon.” I shall leave my readers to form their own comment upon it. Again, in page 226, they have the audacity to tell us, that deity has been appointed cashier for Joseph Smith:—“And if my servant Joseph Smith, junior, must needs pay the money, behold I, the Lord, will pay it unto him again in the land of Missouri.” *Doctrines and Covenants*, page 284—“Therefore if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall with the wicked lift up his eyes in hell being in torment,”—thus affirming that a single omission of a temporal duty will damn a man to all eternity, and at the same time making it appear that Heaven must be obtained by an observance of mere external duties, independent of faith and baptism, which is contradictory to their own statements.

It is a lamentable fact, my dear readers, that thousands who have left the British Isles and emigrated to America, a land flowing, as they say, with milk and honey, but which is, alas! a land of slavery, have been most tyrannically relieved of all their worldly goods through the cursed system of tithing. This can be affirmed from their own statements.

In a revelation given at Far West Missouri, July 8, 1838, in answer to the question—O Lord, shew unto us thy servants how much thou requirest of the property of thy people for a tithing?

“ Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord.”

In the *Millennial Star* of January, 1851, we have the minutes of the Conference of the Church of Jesus Christ of Latter-Day-Saints, held at Great Salt Lake Valley, State of Utah. President, Brigham Young, successor to Joseph Smith; a man who after the death of Joseph Smith thought that it would be very conducive to his temporal interest to act in the capacity of his successor, which he did, greatly to his own personal benefit. We have the following extract from the minutes:—“ We see a farmer raising wheat, cattle, horses, sheep, &c., who sits down and calculates what he has raised. Say 100 bushels of wheat at 20 days’ work, we then take 10 bushels of wheat for his tithing. If he idles away 15 days of his time in riding and pleasure, he owes 15 days work to the Lord: if he idles away his own time, he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them; and if he has an increase, he must bring in the one-tenth of his wool and the one-tenth of his increase, or pay for them, one of the two. Again, he has some cows and they give so much milk. Where are they? We want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has 50 ducks, we want the tithe of them, which is 5, and the tithe of the eggs: if you think it too trifling a matter for you, let us have the whole of them, it is not too trifling for us. We want the tithe of your geese, and all of your increase; it may look penurious to you, if it does, hand over the whole of them.”

Now, I believe, my friends, that there are thousands of honest



men and women amongst the Mormons, but the leaders of them are a set of inconsistent and tyrannical men, whose sole object is to abstract the money from the people as fast as they get it. An instance of their villany is brought to light in the case of the Brotherton family, consisting of ten persons, who left Liverpool in a vessel which was chartered for £200 ; there were 200 passengers on board. Parley P. Pratt and Fielding charged the saints £2 each, which brought £400, so that these two impostors put in their own pockets £200 by this one cargo. Then they played the same trick by a vessel from New Orleans to St. Louis, and again cleared 200 dollars, charging the Saints one dollar each more than their cost for the steamer.

I was eye-witness to above 1,300 who left the shores of Liverpool in the months of January and February, 1851, for the Great Salt Lake Valley. The emigrants were natives of England and Wales. I was also eye-witness to 7,000 volumes of the *Millennial Star*, published at the expense of the working classes of England, being conveyed to the Great Salt Lake Valley by Orson Pratt, one of the twelve Apostles.

One of the second seventies of the name of James Honston, of Paisley, the same as is mentioned in the *Star*, No. xi, vol. 5, was sent from America, 1844, to a place called Lanark. This individual got in that locality ninety-five members, all of which I may say, were of the lower, and more ignorant classes ; and by making out a good tale, clothing his remarks with inspiration, he gained access to their pockets. He at length demanded from each of them, three-pence per week, for what purpose I shall not say ; by these pence he realized sixteen shillings a week, and while he was there, he ate, drank, and lodged, all at their expense. He left them in 1845, for the state of Illinois, with a well-filled purse. I had the pleasure of giving my second lecture in the town which he had left. I had greater pleasure in seeing them fall, from ninety-five to thirteen ; making a total decrease of eighty-two ; so that their purses will derive no great increase in the good town of Lanark.

Another American elder, at Glasgow, in the years 1850 and 1851, who was at the head of the church, purloined £80 from the Saints, and then to gratify himself ran off with a spiritual wife. Another instance of a similar kind to the above took place in the town of Sheffield: they have left the church, but not without contracting a debt of £20, leaving their friends in distress to liquidate it as they can. Thousands of these people have gone to the shores of California, or the Golden Land, with a view to find a resting place, but they have been drawn into the trammels of slavery by those who profess to be at the head of the church, and the servants of God.

They would teach us that this is the church of the living God, and that it is the only church by which we can be saved. A publication by Lorenzo Snow, Missionary from America, and President of the Italian, Swiss and East India Missions, says:—“That by this doctrine is the only way to be saved.” From what I have learned of this doctrine I would say, if scripture be true it is the only way to be damned.”

### *The Mormon Hieroglyphics.*

We have taken a glance at the Book of Mormon, the brass plates, the money system, &c. but here is one, if possible, still more absurd. We find in one of their own publications called *The Pearl of Great Price*, published in 1851, (the doctrines of which were taught in 1844 to me privately, but were not brought to light until 1851.) This book contains the revelations of some ancient records which they got from the catacombs of Egypt, called the Book of Abraham, written by his own hands upon papyrus.—*Times and Seasons*, vol. iii, page 704.

Here we have a representation of old Abraham stretched upon an altar to be offered up as a sacrifice unto God. They appear to have made a great mistake on this subject in offering up the wrong person. Here Abraham, the father, is being offered up, whereas according to Scripture we find that it was Isaac who was to be offered up.—“And Abraham took the

wood of the burnt offering and laid it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together.”—GENESIS, c. xxii, v. 6. It is evident in this case that God was testing the faith of Abraham, but why old Abraham was offered up on the altar we cannot learn.

These Egyptian hieroglyphics are said to have been purchased at a sale in New York by Joseph Smith. The sale consisted of an Egyptian mummy; after Smith had purchased the mummy he opened it, and found these Egyptian hieroglyphics deposited there, and which by the power of God he translated into the English language. These hieroglyphics have since been proved to be a forgery, as there never were known to be any of the real hieroglyphics of the same cast.

In page 29 of the same book we have Abraham represented sitting upon the throne, by the politeness of the king, with a crown upon his head, representing the priesthood as emblematical of the Grand Presidency in Heaven, with the sceptre of justice and judgment in his hand, and is attended by a black slave. He is again represented as sitting in the king's court investigating the principles of astronomy upon one leg. These hieroglyphics are supposed to have been secreted in the dust for 3,536 years.

Another curious doctrine has been brought to light respecting the resurrection of the brute creation, together with their immortality. This doctrine was taught to me privately; it is to be found in the *Pearl of Great Price*, page 33. Such is a specimen of the doctrine as taught by the infallible Joe Smith, the American Mahomet.

#### *The Mormons' Baptism for the Dead.*

Here is another extravagant doctrine which they teach respecting baptism for the dead:—“And again I give unto you a word in relation to the baptism for the dead. Verily, thus

saith the Lord concerning your dead. When any of you are baptized for your dead let there be a recorder, and let him be eye witness to your baptism. Let him hear with his ears, that he may testify of a truth saith the Lord.—*Doctrines and Covenants*, page 315:

When I was in the church in 1844, one of the elders of the church came to me one night to inform me that he was continually receiving new revelations from heaven. He asked me what I thought of the railroad project? I told him that I thought it was a grand invention, but I thought it would be no good for the working men in the end. He told me that I must have faith, for there were still more wonderful and glorious times coming. "How," I said. To which he replied, that in a few years the earth, with all its wonderful machinery, would be burnt to ashes, with the exception of the locomotive engine and carriages, which would be reserved for the Saints of the Most High to jaunt up and down during the thousand years of the millennium glory."

He told me that not a soul had entered Heaven these last 1,700 years. I asked him where they were gone to, especially those who had suffered for the truth and died in peace since that time. He affirmed they had received a revelation from the prophet Joseph Smith stating that they were all put into prison. The thing in itself is so absurd that you will scarcely give credence to it, unless I refer to their own writings.—"You are now without a prophet to guide you in the flesh, but you are not without apostles, who still hold the keys of power to seal on earth what shall be sealed in Heaven. Joseph Smith still holds the keys of the last dispensation, and will hold them to all eternity, as a king and priest unto the Most High God, ministering in Heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him."—*Millennial Star*, No. vi, page 93.

And again in Page 91 of the same book:—"The awful responsibility that rests upon us in relation to our dead, for all

the spirits who have not obeyed the Gospel in the flesh must either obey the Gospel or be damned. Is there nothing to be done, no salvation to be sent for our friends and fathers who have died and not obeyed the decrees of the Son of God? Would to God I had forty days and nights to tell you all. I would let you know that I am not a false prophet."

They teach us that any man dying without having been baptized cannot be saved, unless some of his friends are baptized for him after he is dead, and that what we, as Christians, deem to be the more essential characteristics of the Christian life, such as faith in God, they hold to be quite insufficient and not essential to eternal salvation.

Joseph Smith giving his last speech in the *Millennial Star*, No. 6, vol. 5, says—"The greatest responsibility in this world that God has laid upon us is to seek after our dead." The Apostle says—"They, without us, cannot be made perfect, I will speak of them I say to you, Paul, you cannot be perfect without us." According to Joseph Smith's declaration the church of Christ could not be perfect without Smith's church.

Paul referring to the ancients in HEBREWS xi, v. 39 and 40,—"For God having provided some better thing for us than they without us should not be made perfect," therefore it was the doctrine of Jesus Christ that was theirs, not Joseph Smith's.

Now I wished to obtain from the elder some information relative to the spirits in prison. He quoted the first and second verse of the 61st chapter of the prophecy of Isaiah:—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." I thought that he literalized the passages of that chapter too

much; he made it appear that the kingdom of Heaven was nothing more than a fertile land. I told him that that of itself would not satisfy me. He then referred me to the 1st Peter, chap. iii, v. 19:—"By which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

He then read the 6th verse of the fourth of Peter, "For, for this cause was the Gospel preached also to them that were dead that they might be judged according to men in the flesh, but live according to God in the spirit." Peter preached this sixty years after the birth of Christ, evidently shewing this is a past tense not a present.

They lay claim again to the passage found in the 15th of the 1st of Corinthians, v. xxix:—"Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?"

Now it is evident from this chapter that the Apostle was addressing a part of the church of Corinth, that part which had apostatized from the faith and left the church, who had entertained erroneous views of the resurrection. It does not mean literally that they were baptized for the dead as is represented in the Mormon church. They evidently mistake the meaning of the Apostle, which appears to be this. In the early age of the Christian Church many good and holy men suffered for the truth, and others seeing their boldness and holy courage, they were led to embrace Christianity, and were baptized into the resurrection of Jesus Christ.

They maintain the absolute necessity of baptism while living, and again when dead. The language of Scripture is "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—EPHES. c. iv, v. 5 & 6.

The Mormons teach privately, but not publicly, three additional baptisms, which make four. First, they have a baptism for admission into the church—Secondly, A baptism for the healing of the sick—Thirdly, a baptism for the laying on of hands—Fourth, a baptism for the dead, by which they shew the multifarious plans devised in order to abstract money from the public purse. This is evident from their own publication : one of the elders speaking says thus—“ In relation to the baptism for the dead that it would be better for the saints to go on and build a temple, before we urged our baptisms too much. There are cases which require being attended to, and there are provisions made for them, but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptized who had not paid their tithing. It is our duty to pay our tithing, one-tenth of all we possess, and one-tenth of our increase, and a man who has not paid his tithing is unfit to be baptized for his dead.”—*Star*, No. 8, v. 5.

Thus, my friends, we see no man was eligible to become baptized till he had paid his tithing, two shillings in the pound, as is specified for the building of the temple in the state of Illinois, in the interior of which stood the baptismal font, supported by twelve oxen figures, handsomely carved, and overlaid with pure gold.

In the Book of *Doctrine and Covenants*, page 299, we find this baptismal font spoken of.—“ For a baptismal font there is not upon the earth that my saints may be baptized for their dead, for this ordinance belongeth to my house ; for behold I say unto you, if ye do not these things at the end of the appointed time, which I have given you, ye shall be rejected as a church with your dead, saith the Lord your God.”

According to this they must indeed be a rejected people, for their prophet died long before it was finished, and the temple was not finished at the specified time.

Let us look for a few moments what this baptism for the dead is for. As they say none have entered Heaven within the last

1,700 years for the want of this baptism, that God accepts of a living man as a substitute for the dead, that when the living is baptized for the dead the dead has obeyed the first principles of the Gospel by the teaching of Joseph Smith.

Now we shall see how that corresponds with the teaching of the Bible as they profess to believe it to be the inspired Word of God. ECCLESIASTES, 9th chapter, verse 4 & 5.—“For to him that is joined to all the living there is hope, for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything, neither have they any more a reward for the memory of them is forgotten.” Also, verse 10,—“Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.” Then if there is no knowledge nor wisdom in the grave, where are they gone? I should like to know in the name of justice how the dead can know when the living is baptized for them, seeing they have no share in anything that is done under the sun.

Numbers of my fellow-countrymen have lost all their property and money by being baptized for the dead, which went to fill up the coffers of Joseph Smith and his followers. If Mormonism be true, then of course the promise of Christ has failed for the last 1,700 years. Again in JOB, c. vii, v. 7, 8, 9 & 10, —“O remember that my life is wind, mine eye shall no more see good. The eye of him that hath seen me shall see me no more, thine eyes are open and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.”

Many other passages might be adduced to show the absurdity of baptism for the dead. I said if Mormonism be true the promises of Christ has failed; their system must indeed be wrong if Scripture be true.—And I say unto thee that thou art Peter; upon this rock I will build my church, and the gates of hell shall not prevail against it.”—MATTHEW xvi, v. 18.



The Apostle believed the church to which he belonged to be the real church of Christ :—" Unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." EPHESIANS III, v. 21.

Now according to their doctrines, God has not been glorified in the church for about 1700 years. They tell us the Gospel has been hid, that the precious blood of Christ has ceased to be available for man's salvation, and his mediation is ended. During all that time the sun of righteousness did not shine on the moral world. As well might they affirm that for 1700 years the natural sun had ceased to shine in the firmament, as to tell me that we have not had the Gospel or the church either. Christ has been carrying on his purposes, and saving souls ever since that time : His church has stood for 1800 years, and shall stand for ever, in spite of Mormonism, or any other *ism* that may rise up in the world ; God is the builder, Christ is the chief corner stone, and all true believers are living stones in that building.

"That in the dispensation of the fulness of time, he might gather together in onc, all things in Christ ; both which are in Heaven, and which are on earth, even in Him."—EPH. c. i, v. 10.

#### *How God came to be God.*

I think we shall see at one glance, that baptism for the dead, is totally unscriptural. But their views in relation to Deity, if possible, is still more irrational and blasphemous. I have often been shocked at the ideas entertained by the Mormons, on the nature and character of God. They hold God to be a material being, like unto ourselves ; occupying time, space, &c.

Perhaps a clearer and fuller elucidation of this subject is given in their *Catechism or Child's Ladder*, by Elder David Moffat.

"What is God? He is a material intelligent personage possessing both body and parts."

“Could he be a being without body or parts? No. Verily no.”

“What form is he of? He is in the form of man, or rather man in the form of God.”

“Can this being, God, occupy two distinct places at once? No.”

In NUMBERS, c. xxiii, v. 19., we find.—“God is not a man that he should lie, neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?”

I have selected a few quotations from Scripture, to endeavour to prove the omnipresence of God, and his true character. We are informed by Scripture that God is a spirit.—JOHN, c. iv, v. 24. The Mormons tell us that God is a material being, and that the Father and Son cannot be everywhere present at one time. If this doctrine be true, it is impossible for them to attend in person, to all the multifarious affairs of government amongst the human species. The only notion entertained of the Holy Spirit “is that he extends through all space intermingling with all other matter.”—*Kingdom of God*, page 5.

Then as the Mormons affirm they give the spirit, they must impart matter to their disciples. And if the spirit of men be matter, when men die, why do they not grasp their spirits and detain them like other matter? for they teach that “a spirit is matter, as much oxygen or hydrogen, it is possessed of many properties in common with other matter.”—“A moral image never had an existence except in the brains of modern idolaters.”—*Kingdom of God*, page 4.

The Scriptures tell us that “God is love,” but according to this, we cannot resemble him in love. God is pure and holy, and he has commanded his creatures to be holy; but if there be no moral image, holiness is a phantom. The Apostle says, “ye have put on the new man which is renewed in knowledge, after the image of Him that created him.”—COLOSSIANS, c.

iii., v. 10. Was this a material or moral image? In EPHESIANS, c. iv, v. 23, & 24, he exhorts the Ephesians thus,—“Be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness.” This shows us God’s moral, and not any material image, and what it is, and the Holy Spirit teaches how it is produced in men. CORINTHIANS, II, c. iii, v. 18, says,—“But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.” Is this some material view of God, to which Paul refers?—impossible!—for neither the Mormons, Corinthians, or any other class of men have seen “the King eternal, immortal and invisible.”—TIMOTHY 1st, c. i, v. 17.

When we are adverted to instances in which God has been seen, we may reply by such texts as JOHN I, v. 18.—“No man hath seen God at any time, the only begotten Son, who is in the bosom of the father, He hath declared Him. Thus we see God was made manifest in the flesh. We can no more see God as a spirit than we can see the spirit of man; both are invisible, yet both exist. If God was a material being, filling all space, how could any other matter exist but himself? The Psalmist seemed to entertain different views from the Mormons when he said :—“Thou compassed my path and my lying down, thou hast set me behind and before. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into Heaven thou art there; if I make my bed in hell behold! thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.”—PSALM cxxxix, v. 10.

There could never be a more complete contradiction to those inspired words than Mormonism which declares “that the Father is a material being, the substance of His person, like other matter, cannot be in two places at the same instant.”—*Doctrine & Covenants*, page 13.

Their language is blasphemy in the extreme. We find in their own *Millennial Star*, vol. ix, page 24—"There are lords, many, and Gods many: for they are called Gods to whom the word of God comes, and the word of God comes to all their kings and priests; but to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to higher intelligence as we should be to him."

Again in No. 2, vol. vi, of the same work, they say,—“It is good to be a tailor, for God was the first tailor upon this Planet.” They appear to have gathered the idea from GENESIS, c. iii, v. 21.—“Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.” I would ask was His power not sufficient, nay, could he not in a word have clothed them both without applying His hand to the material by way of making them.

In the same work and vol., page 20 & 21, they ask the question—“What is God? He is a material organized intelligence possessing both body and parts; he is in the form of man, and is, in fact, of the same species, and he is a model or standard of perfection to which man is destined to attain, He being the great Father and head of the whole family. This Being cannot occupy two distinct places at once, therefore he cannot be everywhere present.”

The above will, I think, need no comment. I shall just refer my readers to a few passages which go to prove that their definition of the Deity, and the relations they hold in reference to His character, is altogether unscriptural and rife with the most daring blasphemy. KINGS I, c. viii, v. 39; JOB, c. xxviii, v. 10 & 24; JOB, c. xxxiv, v. 21 & 22; PSALM xlv, v. 21; PSALM cxxxix, v. 3, 4 & 7; PROVERBS xv, v. 3 & 11; JEREMIAH c. xxiii, v. 24; MATTHEW c. vi, v. 4, 6 & 8; ACTS xv, v. 8 & 18; HEBREWS iv, v. 13. If they believe the Bible they cannot conscientiously believe the doctrine of Mormonism.

Again, they ask,—“What are angels? They are intelligences of the human species; many of them are offspring of Adam and Eve, of men, it is said, being gods, or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possesses.” Let us look at this subject from the *Millennial Star*, No. 6, vol. 5, page 88.—“First God himself who sits enthroned in yonder heavens is a man like one of yourselves. That is the great secret. If the veil was rent to-day, and the great God who holds this world in its orbit and upholds all things by his power, if you were to see him to-day you would see him in all the person, image, and very form as a man, for Adam was formed in the very fashion and image of God. Adam received instructions, walked, talked, and conversed with him, as one man talks and communes with another. In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the Gospel, to know for a certainty the character of God, that we may converse with Him as one man talks and communes with another, and that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ did, and I will shew it from the bible. I wish I had the trump of an Archangel, I could tell the story in such a manner that persecution would cease for ever. What did Jesus say?—mark it Elder Rigden!—Jesus said “as the Father hath power in himself, even so hath the Son power.” To do what? why what the Father did. That answer is obvious, in a manner to lay down his life and take it up again. Jesus, what are you going to do? to lay down my life as my Father did and take it up again; if you do not believe it you do not believe the Bible; the scriptures say it, and I defy all the combined powers of earth and hell to refute it, here then is eternal life, to know the only wise and true God, you have got to learn how to be gods yourselves, to be kings and priests to God, the same as all Gods have done; by going from a small

degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory, as doth those who sit enthroned in everlasting power.

They affirm that God was a man to be God, and is always progressing, so that we shall not (according to their doctrine) see God as he is, (as the Scriptures say we shall,) on the day of resurrection.

In the *Millennial Star*, no. 25, vol. 14, page 385, they say —“ Knowledge is power, or in knowledge consists power ; and because God knows more than any of His creatures, He controls them at his pleasure ; but could man arrive at the same knowledge with his God, He could have no more control over him, and we should again meet that chaotic confusion which constitutes hell. Order reigns in heaven, confusion in hell.

What then shall be done if man is a creature of progression ? the time must certainly arrive when he will know as much as God now knows, be his progress ever so small. Admit the truth that man was made in the image of his God, He of course was once a man, and from manhood, by continual progression, became God, and He has continued to increase from His manhood to the present time, and on the same principle he may continue to increase without limit.”

They also tell us in the *Millennial Star*, vol. vi, page 20 & 21—“The weakest child of God which now exists upon the earth will possess more dominion, more property, more subjects, more power and glory than is possessed by Jesus Christ, or by his Father ; while at the same time Jesus Christ and his Father will have their dominions, kingdoms and subjects increased in proportion.” As we read elsewhere, ( see page 38, same work and vol.) that “God is omnipotent, omnipresent,” &c., the weakest child when invested with more power than the Father, will be more than omnipotent ; an absurdity so manifest that a child might perceive it. One might think that this delusion had deprived its victims of the common sense or reason which has been given to men in general.

They give us to understand in the *Millennial Star*, vol. 5, page 91,—“God suffered for other worlds before these worlds came rolling into existence, and that he suffered for his own glory, the same as Christ suffered upon Calvary for his glory, and the same as Joseph Smith suffered at Carthage jail for his glory.”

But there is a great difference between Jesus Christ suffering on the hill of Calvary for the sins of the world, and the sufferings of Joseph Smith at Carthage jail, for his own sins.

Again they rob God of his attributes and powers, in the *Millennial Star*, no. 6, vol. 5, they say—“the mind of man is as immortal as God himself; I know that my testimony is true, hence, when I talk to these mourners, what have they lost? they are only separated from their bodies for a short season, their spirits existed co-equal with God, and they now exist in a place where they converse together the same as we do on the earth. It is logic to say that a spirit is immortal, and yet have a beginning, because if a spirit have a beginning it will have an end,—good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead, I take my ring from my finger and liken it unto the mind of man, the immortal spirit because it has no beginning; suppose you cut in two, but as Lord lives there would be an end; all the fools and wise men from the creation who say that man had a beginning, proves that he must have an end, and then the doctrine of annihilation would be true. But if I am right I might with boldness proclaim from the house tops that God never did have power to create the spirit of man at all. God himself could not create himself. Intelligence exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it.”

This doctrine is neither logical rational or scriptural; they appear to believe nothing but what their minds only can comprehend, from the teachings of others. This is in direct opposition to scripture, What is the spirit? It is that living principle of man bound up in the framework of his body, and which is destined to exist when this body is dead, if we

read GENESIS, c. ii, v. 7,—“And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.”

And in GENESIS, c. vii, v. 22,—“All in whose nostrils were the breath of life of all that was in the dry land died.”

Also, in JOB, c. xxxiii, v. 4,—“The spirit of God hath made me, and the breath of the Almighty hath given me life.”

NEH., c. ix, v. 6.—“Thou, even Thou, art Lord alone, Thou hast made Heaven, the Heaven of Heavens, with all their host ; the earth, with all things that are therein ; the sea, and all that is therein : and thou preservest them all, and the host of Heaven worshipeth thee.”

According to these passages it is evident that God is the maker and preserver of all that live, and move, and have a being.

In the *Millennial Star*, No. 6, vol. 5, pages 89, 90 & 91, here we have an account of an election in the Kingdom of Heaven, the candidates for pre-eminence being the Devil and Jesus Christ, it reads thus, “A man, a Jew, without any authority, thought it too bad to begin to talk about the head, it reads first the head one of the Gods brought forth the God, that is the true meaning of the words “*Barrach* ;” it signifies, to bring forth ; if you do not believe it you do not believe the learned man of God, Joseph Smith. No man can learn you more than I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language, O ye lawyers, ye doctors, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do, the head God called together the Gods and sat in grand council ; the grand councillors sat in yonder heavens and contemplated the creation of the worlds that were created at that time.

The contention was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them



all. The grand council gave in for Jesus Christ ; so the devil rebelled against God and fell, and all who put up their heads for him. Thus the devil lost the day, and old Sandy (the devil) was kicked out : hence the origin of the devil.

*The Deception practised by the Mormons.*

Few individuals are aware of the amount of deception practised in the world by the so-called Church of the Latter-Day Saints. They have left no schemes untried in order to establish their system and augment the number of its members ; I have selected a few of their tricks of deception which are incontrovertible and cannot be denied.

In 1850 I delivered a course of sixteen lectures at Kilmarnock, in Ayrshire, Scotland, and from the evidence I adduced in those lectures, in connexion with the deception practised by the Mormons, I was the means of a large number seceding from them. The following is one of their tricks practised upon a young woman. John Lyons, Mormon elder, got the young woman to take a walk at dusk down the banks of the Kilmarnock water. After both were seated at the back of a hedge, as he said to promulgate the first principles of the church, he said—"Perhaps you may get a revelation before you rise." While he uttered this, a voice came through the hedge saying in a low tone,—“Believe and obey the Gospel.” Lyons then said—“That is the voice of an angel.—“No,” said the young woman, “I know that voice,” so finding out their trickery, she went home, and afterwards became a member of the Rev. Mr. Morrison’s church, commonly called the Morisonians.

I made an exposure of this and other acts of deception as practised by them, and for so doing the Mormons brought an action for libel against me, for defamation of character. I was brought before the Honourable Sheriff Bell, of the county of Ayr, on the 16th of September, 1850. I brought forth proofs to corroborate my assertions ; the sheriff gave the case in favour of myself, the Mormons having to pay all expenses

I was eye and ear witness to another gross deception. The performer in this scene was one David Dunkison, Mormon elder, in Biggar, county of Lanark. This individual was acting in the capacity of ventriloquist. I saw him place himself at the outside of the door of a certain house, and give utterance to certain things, to make the family believe that an angel was communicating with them. The above elder once led me into a garden to show me, as he expressed it, Joseph Smith riding upon a white horse, and his brother Hiram, who was shot at Carthage jail with him, riding upon a red horse. He had communicated this to the family in the house previously and affirmed it for a fact. He backed up his argument from REVELATIONS vi, v. 2, 4, 5 & 8.

When we see so much deception practised in our own country, we are constrained to believe the fact that their deceit is carried on to a much larger extent by the followers of Joseph Smith in America.

Another instance is given from good authority respecting a most daring feat which was to have been accomplished by Joseph Smith. It appears he was to perform a miracle by walking on the water in America. In order to do this he got two planks and placed them under the water, having standards to support them placed out of sight. The spectators had to stand at a certain distance from him, so that the deception would not so easily be detected: he then appeared to walk upon the water.

On the succeeding Sabbath to this event the prophet was again to perform the same feat; but, however, two Yankees who had seen the previous miracle, and had found out the deception of Joe, cut off four yards of the plank which should have sustained him, and while the prophet was majestically walking upon the water the next Sabbath the Spirit forgot to inform the prophet that the plank was cut, and down he went overhead into the water; he got a second baptism and was nearly drowned.

Another instance is given which goes to prove that Joe Smith was no true prophet of the Lord. We find in *Doctrine & Covenants*, page 314 & 315—"That he was to live to triumph over all his enemies, for the Lord God had spoken it," but Joseph Smith was shot dead while making his escape through the window of Carthage jail, and consequently he did not live to triumph over his enemies, therefore he was no prophet of the Lord.

Another wonderful instance is recorded in *The History of the Saints*, by John C. Bennet, formerly one of the Mormon church. Towards the close of a fine summer's day there came a respectable looking man to the home of a farmer, in one of the states, and asked permission to remain under his roof for the night. The good-humoured farmer unhesitatingly consented to entertain the stranger. Accordingly he was received into the house and supper was brought in, after which he retired to rest. It so happened that in the night the stranger was taken seriously ill, to the no little anxiety of the farmer and his family. The man got gradually worse and died in a few hours. Early on the following morning two other strangers came up to the gate, wishing to be entertained for a short time. The farmer told them he would willingly comply with their request, but that his family was thrown into the greatest consternation in consequence of the death of a stranger which had taken place during the night. The two men appeared to be much affected and grieved, and asked if they could see the corpse. The farmer had no objection; he accordingly led them to the chamber where the dead man lay. They gazed upon the corpse in silence for a few moments, when the eldest of the two broke silence by saying—"Sir, you are perhaps not aware that we are two elders of the church of Jesus Christ, called the Latter-Day Saints, and that we have been ordained of God to work miracles, even to the extent of raising the dead. The farmer after a little consideration agreed that they should make the experiment upon the body of the deceased, if they were willing. They began to prepare to work the miracle. The farmer was requested to send for his neighbours to give them an opportunity of seeing

the power of the Lord. The neighbours gather into the house to see what they thought to be an unparalleled wonder. The farmer said—"I should like to ask a question before you begin. How do you know you can work this miracle?" The elders answered "That they had just received a revelation from Heaven to the fact that they could. "Well," says the farmer, "suppose the man had been killed, or one of his limbs cut off, could you then bring him to life?" "O certainly, there were no limits to the power of God; it would make no difference if both his arms or legs were cut off." "Then," said the farmer, "could you restore him if he had been deprived of his head?" "Most certainly," they replied. "Then," rejoined the farmer, "I do not doubt the truth which such holy men as you assert, but I am anxious that my neighbours should be convinced of the truth of your statements. I shall therefore proceed to make the experiment. Accordingly he produced a well-sharpened axe from beneath his cloak which he swung over his head, and was about to bring it down upon the head of the dead man, when lo! to the astonishment of all present, the dead man sprung up and swore he would not have his head cut off upon no consideration whatever. The company immediately seized the elders and made them confess that the pretended dead man was a Mormon elder, and that they had sent him to the farmer's home with directions to die there, and that the two other elders should drop in, as if by accident, and perform a miracle.

Thus we have at one view a specimen of the villany as practised upon mankind by the leaders of this fraternity. It would be well if all who detected their imposition would follow the example of the farmer: they would soon find that their experiments in this particular would prove a total failure.

The following case came under my own observation. In a town in Ayrshire where the Mormons had formed a small society, several weak-minded individuals embraced the principles of Mormonism from having heard that a miracle had been wrought, by the power of God, upon a deaf and dumb girl at Irvine. I met with an elder of the Mormons from Luggar iron-

works who took a solemn oath that the circumstances were true, that a girl, nineteen years of age, who had been deaf and dumb from her birth, had been made to hear the ticking of a watch, and to lisp like a child. I told him I believed it was perfectly false, and that such a miracle never had been wrought. I gave this case in one of my lectures, a proof of my assertion was demanded; I told them I had no particular proof, but that I would pay any man's expenses, if he would go to the girl's residence, and get all possible information, and bring forth his evidence, on the following night. A man of the name of Alexander Graham, a coal merchant, said he would go, and bear his own expences, and if possible acquaint himself with all particulars. He went a distance of twenty-three miles to Irvine, to satisfy himself and others, but I need not tell you that he found it to be perfectly false. Further than this, I brought the dummy, with her brother, back with me to my lecture that night, and arranged them on the platform, and the workers of this apparent miracle were proved to be a set of notorious liars and impostors. The name of the dummy is Agnes Jeffrey, living at the present time in Fullerton St., Irvine, Ayrshire. The above took place at Old Cumnock, on the 2nd of October, 1850, and was witnessed by a number of individuals, amongst whom were the following: Mr. Hare, A. R. Black, David Smith, James Mc. Giffer, &c.

Such is the deception practised by a class of individuals declaring themselves to be the servants of the most high God, but their very practices declare them to be the servants of their Father, the devil.

They have another powerful method of attraction by which many have been led to embrace Mormonism; I refer now to the influence of mesmerism. I have felt something of its operations on my own brain. I am not a believer in mesmerism to the extent that some are: I believe it to be a science, and I believe that it is possible by a look, or by an act of the mind, so to operate upon the brain, especially on a weak constitution, as to throw them in a kind of stupor or unconsciousness. This has

been practised again and again, especially amongst the female class, for the purpose of drawing their unguarded minds into the Mormon house of corruption.

A Mormon elder came in company with a few girls who were belonging to a factory. He placed his dark rolling eyes upon them in order to terrify them, for the very idea of an American elder being there by some is thought sufficient, for they are taught that these characters can work miracles, and then he proceeded to operate upon them by certain signs which would have their desired effect. They were taught to believe that this sensation was effected by the Holy Ghost, while it was nothing more than the influence of mesmerism.

In 1851 I was giving a course of four lectures in Arbroath, a town in Scotland. I was sent for by five factory girls the following day: they asked me if I could mesmerize them. I told them if they would follow my directions I could. I told them to look at my copper-headed staff as earnestly as they looked at the Mormon elders and they would feel the power: they did so, they looked at my copper-headed staff for about two minutes and a half when they began to show indications similar to persons undergoing that process. Not being acquainted with the science I durst not go very far in my experiments. I got a tumbler of water from off the table and threw it in their faces; they gave a sigh and were soon restored. I then asked them what difference they felt from the power they had received at my hands and the power, or the gift of the Holy Ghost, which they had received at the hands of the Mormon elders. The girls looked at each other, till at last they confessed it was just the same power as what they had felt before they had become Mormons. I then said, you will acknowledge that there is as much of the Holy Ghost in my copper-headed staff as in the Mormon elder from America. The girls learnt from this they were the dupes of error. They gave me all their Mormon books which I took and publicly burned upon a large common in Arbroath; the girls left the church and never went amongst them again.

*The Gift of Tongues.*

They have another kind of deception; they lay claim to having received the gift of unknown tongues. We do not read of the Apostles receiving the gift of unknown tongues; it is true they did receive a gift of tongues on the day of Pentecost, as is recorded in the Acts of the Apostles, 2nd chapter, but they did not attain to this as the Mormons do by acquiring a knowledge of any other language.

In the month of January, 1845, I went to Lanark, in order to ascertain whether they had the gift of tongues or not. I was invited out to a party, and for the first time I got an explanation of what they call the unknown tongues. One of the American elders, James Houston, proposed to give us a verse of an Indian hymn in an unknown tongue, and afterwards the interpretation of it.

The following is the unknown tongue— ‘ *Te ude pede sheney ca, Te rante fante ante a ; Te ude pede slene co, Te rante fante ante o.* ’ I believed this to be nothing but a piece of jargon; it had no connection at all with anything like a language. However, he gave us the following as an interpretation to it:—“ When the Lord of lords comes, when the King of kings comes, that will be a glorious day when the Lord of lords comes.”—Words that I had seen set to music long before I heard of the Mormons.

At another time, at a town in the east coast of Fife, a woman there was supposed to have the gift of tongues and the interpretation of them. I went and called upon her; we shook hands. I asked her how she was. “ Very well, thank you, brother, how are you ? ” I said I was very well. She asked me how long I had been a member of their church; I told her it was four years since I joined them. I did not tell her that I had left them. She asked me if I had received any gifts in the church; I told her I had received the gift of tongues the same as some of the rest had. She said “ Would you be so good as to let me hear one, I may interpret it for you.” I said I would

so, I gave her the following gibberish, which neither myself nor anybody else understood—"Teleke, feleke, weleke, weleke, teleke." I was almost beat to keep from smiling while I was giving utterance to this; however, she said calmly, "Brother, I believe I have it." "Pray," said I, "let me hear it?" "Well," she said "the interpretation of that is this—*Billeted by death here you must remain till the trumpet sounds, then rise and march again,*" I marched out of the door, bursting in a fit of laughter, for I could stand it no longer. Such is a specimen of the power they pretend to have received to interpret tongues and such is the way they have frequently been proved to be impostors.

### Miracles.

Again, Joseph Smith, and his more immediate followers, always laid claim to the power of working miracles. Many ludicrous stories are told of the attempts which they made, healing the sick, raising the dead, casting out devils, &c. It is to the last subject I shall devote a little attention. The following took place in the month of September, 1844.

They were often complaining to me about certain gifts which they said I ought to be possessed of if in the church. In fact, they thought or rather counted me as a black sheep amongst them, because I kept so close to my Bible and attempted to run down their own creed. My object was, as I stated at first, to be perfectly satisfied as to whether their doctrine was true or false. One of the elders came to me one morning, and, after we had saluted each other, he told me with apparent seriousness that he had an awful night last night. I asked him what was wrong. He said that he saw Joseph Smith, the beloved prophet, standing by his bedside. I told him I thought that he had surely got a quick passage. He told me that was not the way to speak of the prophet of the Lord; I was to mind what I was about, for he had got the gift of discernment of the Spirit. I replied, "we must be on the look-out now for they would be able to tell who was right and who was wrong."



He told me there was no doubt of that, I thought to myself I will try you. I was the leading singer for the congregation. I sometimes worked with them in their prayer meetings, but on the following night I would neither sing, pray, nor do anything else, but sit and looked like a wild man amongst them, more than a man possessed of reason. I did this to test how far they had the power of discernment of spirits? One of the leaders bore his testimony, saying, that he knew by the power of God, that there was an evil spirit in the church; a sister, wife of the elder, rose up and said, "I know that there is an evil spirit in the church to night, and that evil spirit was in brother Andrew;" that spirit was for myself no doubt. On hearing this, I rose up and went out of the door with such vengeance that I almost broke down the side partition! I rose next morning and went to my work resolved to keep the secret to myself: I came home again at eight o'clock with a view to put my secret design into execution. At that time I was a weaver. My wife asked me if my bobbins were run out, I said no! I should require no more bobbins, I told her that before I would be agitated and put about by these Latter-day Saints, or more properly speaking, Latter-day Devils, with the doctrine of Joseph Smith, the Book of Mormon, &c., I would cut my throat, and make an end of myself; my wife seeing that a great alteration had come over me, and that nothing less than an evil spirit had taken possession of my body, she ran with all speed for the elders, priests, and deacons, to come and cast the evil spirit out. While my wife was away I placed a large table knife in my side pocket, and had the blade so that it might be visible to them when they entered, and make believe I was on the point of using it for some mischievous end, but that was never my intention in my heart. At length they came, the elder approached me first, "Well brother, says he, "What is the matter with you?" "Go to the devil," says I, and rushed from them, but they all followed me. I ran and ran until I came to a large ditch. I was afraid to leap over it in case I might hurt myself, as I had the knife in my pocket, and in the midst of all my troubles I believed in self-preservation. I ended my race, one of them came up to me and gave me a

heavy clap on the shoulder, I gave a great sigh and said "It is all over now." "Yes," he said, "brother rejoice that we have cast the devil out of you."

Here was their mistake in supposing they had the discerning of spirits. They would persuade me that they had cast a devil out of me, but I knew I never had one in, however they got me home. I carried on the joke and was put to bed. I was laid with my face to the wall and my hands close to my mouth in order to avoid detection, for I had a hearty laugh at their nonsense. Such was the ignorance, deception, and superstition practised upon me by the Latter-day Saints.

The following came under my immediate observation. In the month of May, 1849, I was sent for to give a course of lectures in Clackmannan, a county town in Scotland, by the Rev. John Brown, United Presbyterian Minister. In these lectures I convinced a many of the delusions of Mormonism.

There was a young married woman, named Russell, of that town, who was supposed to have had ten devils cast out of her. They had her placed on the floor upon her back, and whilst in that situation they anointed her with olive oil, they gave her a tea-spoon full to drink so that the devils might slide out all that easier. They declared that there were ten devils in her, and that they had come down the chimney and entered her body by one of her sides, and that they were about the size of little tea-pots.

Now it will be remembered that Joseph Smith, Orson Pratt, and their followers were materialists, according to their doctrine all was material, spirit was material, Heaven was material, God was material, all things were material, even the Devil was material. Now only look at the idea of ten material devils, the size of small tea-pots, coming down a chimney and entering a woman's body by one of her sides. If this had been the case, there must evidently have been a large black cavity in her side, produced by the entrance of the black sooty devils. However,

they got seven of the devils ejected, the other three had claws like crabs, they could not cast them out: they had fixed themselves so firmly to the woman's stomach; here the wonderful farce ended. I went and took tea with the same woman. I asked her if the three devils which were said to be in the form of crabs, were still sticking to her stomach, she said no! she thought I was the man for casting the devils out of her; she had had one devil worse than all the rest, for she had lost the most of her money by the Latter-day Saints. In that town I caused a great decrease in their church, out of 100 members only two were left to ponder over the scene of casting out devils.

In a letter addressed to Mr. Orson Spencer and published in the *Millennial Star* for August 1st, 1847, the writer, a Mormon, who dates from Leamington Spa, Warwickshire, England, after detailing the attempts to ordain one Currill to the Mormon priesthood, attempts which were defeated by the devil, says:—  
 “When we laid our hands upon him the devil entered him and tried to prevent us from ordaining him, but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ we ordained Brother Richard Currill to the office of a priest in the church of Jesus Christ of Latter-Day Saints. In consequence of what had taken place many came to our meetings in the evening and paid great attention. The scenes of the 20th of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the saints and spreading the sound of the Gospel further than we could have done it in a long time. I should inform you that when the devil found he was defeated in brother Currill he entered a sister; the devils kept coming in for several hours, as fast as one lot was expelled another lot entered. At one time we counted twenty-seven come out of her; when we rebuked them they would come out of her, but as soon return again, How was it they could acknowledge the power and yet would damn our power, damn our Gospel, and tear and bite: the sight was awful but it has done us all good. The devils told us they were sent, some by Cain, some

by Kite, Judas, Kilo, Kelo, Kalmonia and Lucifer; some of them they informed us were presidents over the seventies in hell, the last that came previous to our going to prison told us he was Kilo, one of the presidents and had six counsellors. We cast these out thirty times and had 319 devils, from 3 to 37 coming out at a time. "The recital of these strange, yet true incidents, will no doubt amuse the readers who feel inclined to laugh at the extent of human folly, while it may sadden those who are more disposed to grieve at and deplore the fanaticism which defies the common sense and common decency of mankind.

Another striking evidence of their pretended power of discernment of spirits. It was near the end of my career amongst the Mormons, for though at this time I was convinced that their system was decidedly wrong, yet I had an object in view in remaining amongst them a little longer; I wanted a little more information on some of their more secret practices, such as the spiritual wife doctrine. I wished to be satisfied whether there was any truth at all connected with it. I had been suspended for four weeks on account of my unbelief in their creed. I made three verses of a hymn, mixed it up with their views, and put it in the form of one of their hymns. I wrote it and sent it with a boy; curiosity led me to listen at the door, to gather their opinions respecting it, and to hear their criticism upon it.

One of the elders expressed his joy to his brothers and sisters that Brother Hepburn had now received the fulness of the Spirit and all was going on well with him. He said "Let us pray for him, or rather you pray for him, and I will go and see him." On hearing that I made my exit from my hiding place and went home. I had not been at home above two minutes when in came the elder. "Well," says he, "Brother, be cheery; rejoice that you have now got the true Spirit of God." I looked at him and just said "Let all bygones be bygones, and do not trouble me any more." He assured me that all was past and I should be welcomely received into the church as before. I saw what an impression my poetry had made upon their minds: from the manner it was composed they took me to be a most

faithful saint, and if ever I acted hypocritically in my life, I believe it was at that time. I don't say that my poetry was either grammatical or eloquent. Let those who are capable of judging pass an opinion according to its merits or demerits.

“Ye saints of North Britain that have now been baptized,  
And the truth of the Gospel from God realized;  
Be humble, be faithful, be kind and be true,  
Great blessings are yet to be bestowed at Nauvoo.

Although that the prophets for Christ have been slain,  
Their hodies and spirits will yet meet again;  
They'll be at the temple when God he will bring  
His ancients to sit on Monnt Zion to sing.

Farewell, my dear brothers and sisters, adieu!  
For I must away to the land of Nauvoo;  
Be humble, be faithful, be true, and be kind,  
But the love of the Saviour bear always in mind.”

Now they taught me to believe that Joseph and Hiram Smith, who were supposed to have the power of discernment to perfection, suffered martyrdom for the cause of Christ by being shot at Carthage jail. But I believed then and I believe now, and it is well authenticated, that Joseph Smith was shot for theft, for the views he entertained, and for his licentious practises in connection with the spiritual wife system. He was shot for stealing the following:—400 hogs, 18 stands of honey, and the burning of the printing press in Nauvoo. When we see the founder and leaders of a system so inconsistent, or when we see the fountain so corrupt, what can we expect but to see the streams corrupt also.

I left them at the termination of the four weeks, after which I was requested by the inhabitants of that town to give a lecture. I consented to do so, and to divulge the secret of their abominable system. One of the elders came to me the morning previous to my lecture, and he said, “I have a message from the Lord for you.” I asked him what it was, whether it was a letter or a paper parcel. He said, “No, it was a revelation from God.” Now I had been so often duped by these revela-

tions that my faith in them was very limited. However, he warned me, calmly and firmly, that if I lifted up my voice against their church that night God would cleave my tongue to the roof of my mouth. I asked what I was to do : he said the only thing I could do was to pay the drummer to cry that I should not give the lecture. I told him I had no money to pay the drummer ; this he volunteered to do himself. I told him that I should give the lecture, and if my tongue did cleave to the roof of my mouth I would be re-baptized, and once more become a member of their church. I went to the hall to give my lecture : it was crowded to excess : and it being the first time I ever attempted to speak in public I felt myself greatly deficient in moral courage. I was rather agitated and confused, but as soon as I commenced I felt little or no inconvenience. I felt that my tongue did not cleave to the roof of my mouth ; it wagged as well as ever, and my tongue that night wagged for two hours and a half. I proved the Mormon elder before five hundred respectable people to be a most notorious liar, and I may say that up to the present time my tongue has kept wagging,

And I hope it will wag from shore to shore,  
'Till the principles of Joe Smith be heard no more.

An individual who resided in Greenburn, parish of Witburn, in 1849, suffered intensely in consequence of a broken leg. The Mormon elders undertook to cure him : they anointed his leg with olive oil previous to the miracle. It was suggested that Mr. Grossatt, a medical gentleman of that town, should be sent for. But this they would not allow, or rather not till it was too late ; the consequence was mortification took place, and death terminated his sufferings. The doctor arrived, but the spirit of the Mormon had fled for ever.

Another in 1845. One James Mc. Court, of Disert, in the county of Fife, had a lovely child that was taken ill. The elders came to heal it by the power of God, as they said, but the child died under their treatment. He declared this in the Rev. Mr. Pettierow's church where I gave the lecture. An account

is given of two others, of Dundee, which took place in the month of August, 1849. These were seized with the cholera: the Mormons came and applied their healing virtue, but the child died under their treatment. They suggested to the father that if he had faith he would be better, and be enabled to walk out the morning following, but ere morning came the man was in eternity.

These are facts which may be relied upon; I defy any one for calling them in question. I give the names of the parties, their residence, and the respective towns in which they lived, so that by applying to these parties any person may be satisfied in regard to their authenticity.

In 1849 two sisters, residing at No. 44, Thistle street, Glasgow, Elizabeth and Mary Murray, were seized with cholera. Although they were very ill medical aid was refused and Mormon aid substituted, but the case proved fatal. Elizabeth died the following morning at five and Mary at nine o'clock. An investigation was made into the case, and it was believed that had it not been for the gross neglect in not sending for better help at the first, one or both might have been spared.

Another case is given of a boy, in Dunfermline, who had been lame for some years and under the necessity of using a crutch. The boy went to Messrs. Dow and Mc. Master, Mormon elders. They came: their first act was to take the crutch from the boy, they told him he would not need it any more. The thought of being able to walk without his crutch gladdened the heart of the boy. They anointed the limb affected with olive oil and commanded him in the name of Jesus Christ to rise up and walk. The boy looked at them and said—"Give me my crutch then I will." They tried the same experiment a second time, but with the same effects. On commanding the boy to rise and walk, the reply of the guileless youth was "As sure as death I canna." So the boy was obliged to continue with his crutch, and for anything I know he goes with a crutch still.

The following is in reference to my own daughter. She acci-

dentally got her feet severely scalded with boiling water. At that time I was a member of the Mormon church, and I thought it my duty to have the healing power of the church applied to her. I went to where they were assembled and I said, "Brothers and sisters, here is a work for you to accomplish." They asked me what was to do? I told them. "Get the oil, get the oil!" was the unanimous cry. They got a small bottle of oil and took the cork out that the Spirit might go in, as they said; to consecrate the oil. When one elder said to another, "Do you feel that?" "No," said the other, "what was it?" Says he, "The Spirit is that strong that the bottle is burning my hand. I was almost persuaded to believe that a miracle was about to be performed. The operation commenced by anointing, prayer, laying on of hands, &c., but I am sorry to say that no beneficial results followed. A second and third time did they try the experiment but with the same fruitless effects. I saw no miracle was to be performed at that time; I brought the child away upon my back: I rolled her feet in a yard of cotton wadding, which I believe greatly facilitated her recovery.

The Mormons say they cannot work any miracles unless the parties afflicted have been baptized, and have a degree of faith. The following are a series of miracles wrote by a stick. I would ask where was the baptism or faith of the stick. It is extracted from their own *Millennial Star*, No. 10, vol. 10, page 158.— "While I was looking about me the other day I left my stick at the brothers in Old Swindford. The brother and father-in-law worked together as nailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work; he went to my stick and rubbed his hand against it, and the wound immediately closed. Both father-in-law and mother-in-law were witnesses to this healing. The old man and woman had each wounds, they took the stick, and rubbed, and were healed. So there were three healed in that house one after another —Signed, John Abiston."

An account is given in the same book of a woman that had two scurvy lumps upon her top lip, and hearing of the virtue



of this stick she went and rubbed her lip with it, and the scurvy lumps soon disappeared. These they affirm to be facts. I think if this is a fact, it is a great pity but that the medical men of our age had recourse to the Mormon stick, for the world's medicines would soon be dispensed with.

In the book of *Doctrine & Covenants*, page 111, it is intimated that they are pledged to work a miracle when any individual requires it.

A long catalogue of miracles is given in No. 5, of Orson Pratt's *Divine Authenticity of the Book of Mormon*, confirmed by miracles, and there are miracles recorded in the 74 and 74 page, which I can prove to a demonstration are perfectly false. I have been to the places and witnessed the parties, at Clackmannan, Scotland. They have since left the church, and confessed that all that they saw practised was nothing but mockery and imposition. Another is given, dated Dundee, Feb. 8, 1850, of a girl aged three years, who had for eighteen months been severely afflicted with convulsive fits night and day, almost incessantly. Elder Hugh Findlay, called upon her and anointed her in the name of the Lord, and from that day they declare she never had a fit: but, allow me to say that I have seen the girl since, and she is still subject to these convulsions.

Here is another miracle said to be wrought by the Mormons, No. 7, vol 14, of the *Millennial Star*, page 111. "Accrington, Nov. 12, 1851. On the 1st of October last, a brother of the name of John Hartley, had the misfortune to receive a severe crush between the buffers of a railway engine and some carriages forming a train running from Colne to Manchester, where he had been employed some time as a servant. The accident took place at Burnley station. On the platform there happened to be a doctor, he pronounced the man in great danger and said he would not live long. About half-past 5 o'clock in the evening, four elders came whose names are hereafter mentioned; after a little consultation, they proceeded to anoint him with oil in the name of the Lord, and laid their hands upon his

head. He was perfectly rested and ready for his work the following morning: *Names of the elders*—Thomas Robinson, Ralph Barnes, Robt. Parker, R. Ashworth, and J. Hartley.”

This is such a glaring falsehood, after the evidence we have received from respectable gentlemen. Copies of letters were received at Leeds in the month of May, 1852, from the surgeon that was on the platform at the time of the accident, Mr. Thomas Brown, Surgeon, April 27, 1852. It is confirmed to be a falsehood by the station-master, J. Wragg, under whom the person injured was employed, and another witness W. Crosley, M.D. - East Lancashire Railway, April, 29, 1852.

The following is another specimen of their gross deception; they have a hymn in No. 9, vol 5th, of the *Millennial Star*, page 144. This hymn is said to be composed by a Jew.

“ O weep for those that wept by Babel’s stream  
Whose shrines are desolate, whose land a dream;  
Weep for the Harp of Judah’s broken shell.  
Mourn where their God has dwelt, their Godless dwell.

And where shall Israel lave her bleeding feet,  
And where shall Zion’s songs again seem sweet,  
And Judah’s melody once more rejoice,  
The hearts that leaped before its heavenly voice.

Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest,  
The wild dove hath her nest, the fox his cave,  
Mankind their country, Israel but the grave.”

Now the deception lies here. They say it was composed by a Jew, at the same time it has been proved that it has been borrowed, word for word, from Byron’s *Hebrew Melodies*.

Let us look for a moment, at an instance of their cruelty in the case of Mary Craig, of Cowcaddens, in Glasgow. This woman was suffering severely from being in labour; what did these miscreants do? They took and bound her with strong cart ropes, at the foot of the bed, in order to work a miracle;

prohibiting all medical aid, or even any female attendants. In this deplorable condition she lay till, providentially, her two brothers came to her assistance, George and William Craig. They immediately cut the cords, and got medical aid, with all speed. She was ordered to be conveyed to the Royal Infirmary, where she died from the maltreatment she had received at their hands. I gave a course of lectures in that city where I stated the case, having previously received the statement direct from the woman's own brothers; corroborated by Mr. James Allison, one of the missionaries of the Ebenezer Society, London, who occupied the chair at my lectures for seven nights. It was not only confirmed by them, but also by nearly one hundred more.

Another diabolical scene took place at Liverpool, in the month of August, 1850, on Mrs. Spencer, wife of William Spencer, a seaman. The poor woman was seriously afflicted with the brain fever. She was carried away by some of the Mormons, into Bold street, to the Music Hall, and baptized in the middle of the night. The suffering which she endured at their hands, is indescribable. When the fever was raging they attributed it to her being invested with devils. They bound her with sixty yards of clothes rope. She made an attempt to escape from them, but they dragged her from the window, tearing the skin and flesh from the fore finger of the right hand, and left part of the flesh in the corner of the window. They bound her with the ropes again, and fastened her to the foot of the bed, with a strap and buckle. She had an infant five months old, which they took from her, and kept from her, for the space of twenty-four hours, which caused her indescribable pain in consequence of the milk flying all over her body, and swelling up to her throat. The secret at length came out, seven women rushed in to rescue her. They cut the cords, and set the prisoner free. On hearing this, I called a meeting, in the Temperance Hall, Circus street, Liverpool, when Mr. Robert Kelly, Local Preacher, took the chair; where I stated the case, and how a woman, the name of Ann Lace, first set the woman at liberty, by cutting the cords. John Hill also of No. 104, Stanhope street, Liverpool, knowing some of the parties, gave in his statement which had a most powerful effect, and caused the tears to start in many eyes.

Let us draw a veil over this tragic scene ; hoping the time is not far distant, when, if not the Mormon race, their practices shall be swept from off the earth, with the hand of destruction. Let every candid inquirer, compare the miracles of the Mormons with the miracles of the New Testament ; and he will see, that while the miracles of the Mormons were performed in the dark, or some corner, where only a few of their own sorts could see them ; those of the Apostles were made manifest in open day light.

In the Acts of the Apostles, chapter 3rd, we have an account of the Apostles healing the lame man at the gate of the temple, and in the 9th verse we read—"That all the people saw him walking and praising God." Also Acts 8—6, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." and 2nd of Corinthians, c. 12, verse 12, "Truly the signs of an Apostle were wrought amongst you in all patience, in signs and wonders and mighty deeds."

These passages go to prove that the Apostles were not ashamed of what they did. If the miracles of the Latter-Day Saints be genuine why not come and shew them unto the world, then the world would have evidence that they were sent of God. Dear reader, I have for these last eight years been exposing the doctrine and practices of the Latter-Day Saints. I am far from condemning the whole of this people ; I believe there are many thousands of honest and God-fearing men amongst them, but they are fearfully led away by the craft and deception of their leaders. We shall take a limited view of the

#### *Character of the Leaders.*

As far as the character of those who are placed at the head of the church is concerned, it is evident that they are a set of wicked designing men. It is to be feared that it is not out of love to the truth that they hold forth these doctrines, their whole object is to get the people's money and gratify their lustful propensities. They have won over many from England,

Scotland, and Wales ; as for Ireland, they made little progress there, only numbering about one hundred members in all. Thousands have been constrained to lay down their money at the Apostles' feet, and with aspiring hopes they have gone to that happy land in the Far West, but on their arrival they have found to their sad experience that it was greatly misrepresented, that it was not a land flowing with milk and honey.

When we look at the character of the holy Apostles of the New Testament, and the suffering and hardships they endured, with what kind of spirit they underwent these trials, there is something so amiable, so God-like, so attractive, that I do not think the Mormon Apostles are worthy to be compared with them. They have nothing to prove that they are the successors of these Apostles. The views of the meek and lowly Jesus and His Apostles will appear quite different to every reasonable mind. Their object was not to accumulate wealth, to build large edifices for the sake of honour, or even a Nauvoo temple in America. The temple which Christ and his followers had reference to was that which is beyond the grave, eternal in the heavens. But let us hasten on to take a view of the character of some of the leaders of Mormonism in America.

Let us attend to Parley P. Pratt's account of himself when he was escaping from prison. After he had knocked down the jailor, and proceeded some distance, he met with the owner of a house to whom he told a number of lies. This man asked him—"Where did you stay last night?" I replied, says the Apostle "The devil himself could hardly answer that, for in hunting my horse I got benighted and lost myself instead of finding him. However, I made my way out to the first cottage I could find, and took up with very curious fare indeed, I can assure you." The reader must remember that there was not an item of truth in all this : the lying Apostle however thus defends himself. In the *Millennial Star*, vol. viii, page 166—"I would here remark that some person will perhaps be disposed to censure me for saying that which was not strictly true in all its points, in order to avoid discovery and make good my escape, but I

can say from the bottom of my heart that I feel perfectly justified in so doing, not only because it accomplished a good object and seemed according to wisdom, but we have numerous instances in Scripture where God's prophets and people acted in a similar way for a similar end. He quoted Rahab, David, &c., so that for a good object this Apostle teaches lying both by precept and example. How regardless of the denunciation of Scripture—"All liars shall have their portion in the lake that burneth with fire and brimstone."—REV. xxi, v. 8.

We read of Peter denying his master, but Peter at that time had not received the teachings of the Spirit; however, we are told that he went out and wept bitterly, but we never read of any of the Mormon Apostles repenting after they had received their power from on high.

In the case of Parley P. Pratt and W. W. Phillips, we never read of their repenting of their cursings or swearings, or in knocking down the jailor, or making their escape from prison. We cannot collect better evidence respecting their characters than by examining their books. In the *Millennial Star*, vol x, page 82, we read thousands have since been wandering to and fro, destitute, afflicted, and distressed for the common necessaries of life. Unable to endure their hardships they have sickened and died by hundreds. We have a testimony from Orson Hyde from their *Millennial Star*, v. ix, p. 67, of their being compelled to steal and do many unlawful acts. In those numbers we shall find characters brought out in their real colours; my limited space will not allow me to select many of their own extracts.

In the *Millennial Star*, vol. vii, page 197, we have another piece of trickery. "It is not policy to ask counsel unless you mean to render implicit obedience to it." What, render obedience to that which we know to be wrong? Yes, or why did you come into the kingdom of God, and throw yourselves voluntarily under the superintendence of its head? My blood runs chill in my veins when I hear this obstinacy against the powers that be.

Dear reader, all these secrets are kept back, nor will they divulge them in this country unless you have the good fortune to get hold of their books. Here is one of the presidents in Sheffield, from the *Sheffield Quarterly Report for May 19, 1850*, stating to the officers that they preach nothing to this generation but the first principles of the Gospel, and when they have obeyed them and wished to know more, tell them to go to Zion; and if they ask, where is Zion? tell them in America. And if they ask what Zion is? Tell them it is the pure in heart." So we see that as long as they remain here they are kept in the dark, till they get to America, and when they get there they find, to their mortification, that all is dark together. Look at another extract from their own *Millennial Star*, vol. 5, No. 8, page 126, which goes to prove the character of the Mormons.—"President B. Young said to the Elders in the conference at Nauvoo, 1844. Young men who are capable of preaching will be ordained. But do not be too anxious; you must now magnify your calling. Elders who go to borrow horses, or money, and running away with it, will be cut off from the church without any ceremony; they will not have as much lenity, as heretofore."

In another part he says,—"It is necessary to put away all wickedness from our midst, all grog shops and bad houses: drunkenness, and such things will be our overthrow, if ever we are overthrown; the best way, to put away those things, is never to frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the Prophet, where it was drenched in blood from the coffin. When the Prophet had a dance at his house, he said every thing against it he could say, and now men go and practice the same things; (and no wonder, when the prophet set the example.) Shall we put these things away? I say yea, we have here an ungodly race among us, who are leading our young people away; they will open their doors and let men go in and say everything against the twelve and church they are capable of. I never frequent such places, I cast them far from me. Are ye not under the same obligation and responsibility, ye Elders, High Priests, Teachers, deacons and meubers?" *Millennial Star*, vol. v. No. viii. p 123.

Such is an outline of the characters of the so-called Latter-Day Saints, according to their own works. I cannot conscientiously divulge in print, the excess of drunkenness and debauchery which is carried on amongst them, and to which I have been eye-witness, both in England and Scotland. As these pages no doubt will be read by all classes, I cannot defile others by putting into language all that I have witnessed. I shall now hurry on to a little of the practical experience and teaching of the American Temple, with a few quotations from their own works and then follows worst of all

### *The Spiritual Wife Doctrine.*

The temple of the Latter-Day Saints was built in the State of Illinois, at Nauvoo. This was the scene of the debauchery and secret abominations of the Mormons while it was in existence. The prophecies concerning that temple, according to their own book, were—"That it should stand for ever and ever.—*Millennial Star*, No. 2, vol ii, and that God Almighty was to come and dwell in that temple in His visible form; but if we believe the New Testament, we read that God cannot dwell in temples made with hands. If this be true, He could never dwell in the Mormon temple. In the month of May, 1850, this temple was levelled with the ground. This gigantic monument, for such it was, became the first victim of the tornado which took place at the time above specified. After this devastation it underwent much repair, but it was again visited by a violent thunder storm which totally demolished it, so that there is not scarcely left one stone upon another. The private teaching which I received in reference to the temple in 1844 is in exact accordance with the exposure of J. M'Gee Van Dusen and Maria his wife, who were initiated into these dreadful mysteries. I was taught to believe that if I proved faithful I should receive a crown of glory in that temple, but there were conditions with which I had to comply with; one was, I must pay all my cash up first. The first instruction which I received was, that I should be anointed with olive oil to be a king in time and in eternity. Also, that I should be sworn under a solemn oath, because the angels of God were to be in that temple to take the sacred lives



of all those who did not truly believe in their doctrines. I was told also that I should have to live twelve months in that temple before I could obtain the sacred endowments from the Lord, so they said, but I believe from the devil. My readers will scarcely credit my statements, but let it be remembered that these were my own private teachings devised and planned out by the ringleaders of that abominable association. I have often shuddered on hearing them affirm they have received certain revelations to do certain things, and represented it as though they had come direct from the Deity Himself. I was taught that the angels of God were to be in that temple, with drawn spears, and take the lives of all those who did not believe. In *Doctrine & Covenants*, page 78, we have an account of Adam being transformed into Michael, the Archangel, and in p. 321, section 106, we find there—"The voice of Michael or Adam, on the banks of the Susquehanna, detecting the devil when he appeared as the angel of light. In page 126 we are informed of the mysteries of the kingdom, and of the sacred combinations in that temple.

Another part of these mysteries is recorded in No. 8, vol. 5, page 12, of the *Millennial Star*—"The first thing we have got to do is to build a temple where we can receive those blessings we so much desire." Page 124 of the same work—"I want you to come on with your tithings and offerings to build the temple, and when it is finished we want you to spend a year in it, and we will tell you things you never thought of. Curiosity will lead us to enquire what were the things they never spoke of. I cannot answer it better than by referring you to the Seven degrees of the Temple, or the Initiation into the Spiritual Wife System, the ceremonies of which were fully gone through by Van Dusen and his wife, on the 13th of December, 1847, before David L. Gardiner, U.S., Commissioner. And I hereby subscribe my name, A. B. Hepburn, upon solemn oath, and testify that the same teachings which those individuals received were taught to me in 1844, in Scotland. These were things they never thought of. No less than 12,000 were initiated into the Mormon mysteries before they were excommunicated from the State of Illinois, and prior to their emigration to the Great Salt Lake Valley.

The practice of the spiritual wife system is in itself really horrid. Only supposing a man and his wife, with several children, the wife solicited to become a Mormon. If she refuse, the husband is persuaded to leave his lawful married wife and go to America, and there he is told he will find one, two, or three, or as many as he can afford to keep. They have attempted to deny this, but I can adduce ample evidence, if required, for I have seen it, and with my own hands have pulled them out of the bed of another man's wife. I have witnessed scenes which are too horrible to disclose in the limits of a work like this. I present my readers with a few cases of seduction practised by these inhuman men, most of which took place in the years 1843, 1844, 1845 and 1849.

Brother Mc. Ceaw, an High Priest of the Mormons, resided in the city of Glasgow, at the foot of Stoekwell street. This man sold all his possessions and eloped with a servant girl, leaving his own lawful wife to do the best she could for herself. Another, it was declared in a public meeting in Edinburgh, held in Adams square, South Bridge, June 23, 1845, before some hundreds of people by Mr. John Mc. Clay, sawyer, when the chair was occupied by J. B. Roller, Esq. that John Banks, President of the Edinburgh Conference at that period, took his (John Mc. Clay's) wife away in the dead of the night. She was led to a vessel at Leith and shipped for Liverpool. She went away, but her husband never heard of her any more, after robbing him of £20, which no doubt would go into the pockets of the Mormons.

Another instance is given of a young man, (I am interdicted from mentioning his name,) but this young man's wife was most inhumanly carried away in the same manner as those before mentioned in the year 1845. He received letters stating, that because she would not consent to become the victim of their debauchery they had kicked her out from their doors, and she was wandering the deserts of America in wretchedness and nakedness.

Another instance is given of a man in Glasgow, 1850, whose

wife was decoyed away during the night; who never heard tidings of her again, leaving behind her two children.

Another case in Clackmannan, confirmed by the Rev. Mr. Brown minister of that place. In 1851 I was in company with the husband, who told me that the Mormons had taken away his wife and family, leaving him altogether by himself; the man (who bore the name of John Hunter,) was in much distress, having never heard any tidings from her.

Another which occurred in Kilmores, Ayrshire. They persuaded a man to leave his wife, and go as a travelling elder to England, where he would have an opportunity of getting a spiritual wife. The wife overheard this instruction, thus given to her husband, which so affected her as to deprive her of reason. On one occasion the husband caught her in the act of committing suicide, which happily did not prove fatal; this made so powerful an impression upon the man's mind, that he resolved never to go near the Mormons again.

As this work is published in Sheffield, it is my wish to bring a little more proof to bear on the public mind. One Mr. James Horrax, No. 36, Queen-street, Portmahon, Sheffield, went to Scotland, in 1852, as a travelling elder, not believing in the spiritual wife doctrine, until he was taught it privately in Scotland, by the heads of the church; if testimony can be relied upon, we can take this, for the young man bears an irreproachable moral character. Such is the evidence of that disgraceful system.

And we have a respectable family in the town of Sheffield, to whom they inculcated the same teaching, and whom they attempted to initiate in the same diabolical practices.

And I may ask you my dear readers, what would you have done, or how would you felt, if you had been placed in the same situation as myself? which I shall briefly state. It was in the commencement of my career, of publicly exposing the practices

of their abominable system, in my own country. I was sent for by my own family, and how did I find things there? to my sad astonishment, I found my wife and children in tears. The Mormon elder had been threatening her with eternal damnation, if she did not leave me immediately, and go to the Far West: where they said she would be taken care of, (no doubt of it,) they even offered her ten bright guineas, if she would leave me directly, and go with them to America before I got home. What must have been my feelings, I ask, at this moment? perhaps my readers will be better able to judge than I can describe. However I gave them to understand they were never to enter my house again. The individual who made this proposition to my wife, ran off to America very shortly after with £25, which he had abstracted from a gentleman's pocket. But I will refrain from saying much more, the system is bad, and the sooner it is up-rooted the better. They appear to think it a very light thing to separate man and wife, regardless of the injunctions of Scripture, "what God has joined together, let no man put asunder."

I have challenged the Mormons face to face, I have several times been tried before the Sheriffs of Scotland, for speaking against them: the last time I was tried, I was taken before the Honourable Sheriff Robinson, in the County of Ayr, on the 24th of October, 1850, but I so cleared myself, as to gain an honourable acquittal and have the Sheriff's clerk's name attached to my credentials, to bear witness to the fact

I have travelled many hundreds of miles, north and south, to oppose them, and at different times I have had above three hundred public discussions. I have at all times endeavoured to divest myself of all bad feeling, I hope I have no vindictive spirit, but I will expose their principles as long as I can; and as I have received the doctrines of Christ, and hold them to be true, I feel I need no other doctrine, no other bible, for they cannot be in accordance with the will of God.

What is its destiny? To fill the earth and heavens with light and love.

Who is Joseph Smith? He is Jesus Christ's brother.

From whence is his authority? From Heaven.

What is he sent to do? To let the oppressed go free, and break every yoke.

What kind of success will he meet with? Universal; over the world.

Suppose the people try to hinder him? They cannot do it; but will perish.

Why? Because God has sent him.

What are the present forms of political governments? They are the image seen by Nebuchadnezzar.

What are the present forms of Church government? Spiritual Babylon, or the image of mystery and names of blasphemy, seen by John on the Isle of Patmos.

When will the present forms of political and religious government come to an end? In this present age.

By what means? By the kingdom of God, and by the appearance of the Son of God; and a great destruction.

What is the kingdom of God? A theocracy; or, in other words, a kingdom governed by direct revelation from God.

The secrets of their creed, they do not publicly teach; many time I asked them why did they not teach the people all their creed? they replied to me, if they were to do so, they would never get one to join them; that we may perfectly believe. I give you the public creed and another private creed, from the *Millennial Star*; on which they are as silent as the grave, till once you are initiated amongst them. I think this will show the great absurdity of the ideas to God, the Bible and the private views of christianity. They affirm in that creed, that Mormonism, is without beginning of days, or end of years; and it is only a few years since it commenced at first.

### *Faith of the Latter-Day Saints.*

“We believe in God the eternal Father, and his Son Jesus Christ, and in the Holy Ghost.

“We believe that men will be punished for their own sins, and not for Adam's transgressions.

“We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

“We believe that these ordinances are:—1st, Faith in the Lord Jesus Christ. 2nd, Repentance. 3rd, Baptism by immersion for the remission of sins. 4th, Laying on of hands for the gift of the Holy Spirit. 5th, The Lord's Supper.

“ We believe that men must be called of God by inspiration, and by laying on of hands by those who are duly commissioned to preach the Gospel, and administer in the ordinances thereof.

“ We believe in the same organization that existed in the primitive church viz. apostles, prophets, pastors, teachers, evangelists, &c.

“ We believe in the powers and gifts of the everlasting Gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues and the interpretation of tongues, wisdom, charity, brotherly love, &c.

“ We believe in the Word of God recorded in the Bible ; we also believe the Word of God recorded in the Book of Mormon, and in all other good books.

“ We believe all that God has revealed ; all that he does now reveal ; and we believe that he will yet reveal many more great and important things pertaining to the Kingdom of God, and Messiah’s second coming.

“ We believe in the literal gathering of Israel, and in the restoration of the ten tribes ; that Zion will be established upon the western continent ; that Christ will reign personally upon the earth a thousand years ; and that the earth will be renewed, and receive its paradisaical glory.

“ We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

“ We claim the privilege of worshipping Almighty God according to the dictates of our conscience unmolested, and allow all men the same privilege, let them worship how or where they may.

“ We believe in being subject to kings, queens, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

“ We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men ; indeed, we may say that we follow the admonition of Paul, we ‘ believe all things,’ we ‘ hope all things,’ we have endured very many things, and hope to be able to ‘ endure all things.’ Everything virtuous, lovely, praiseworthy, and of good report, we seek after, looking forward to the ‘ recompense of reward.’ ”

THE END.

### Remarks.

The question has again and again been put, why I do not connect myself with some religious body : to satisfy all I will give my reasons. In all my travels whenever persons of any other denominations rose up to say a word against the principles of Mormonism, they were told by the Mormons that the reason they opposed them was to keep up their own sect, so I have kept myself apart from all sects and parties. Many, no doubt, has opposed the Mormons when they did not know how to oppose them, but I have had an opportunity of reading their books, and practical experience. I come out taking the whole responsibility, as far as sects go, on my own shoulders. It is not only for their belief that I oppose them, but for their gross immorality and deception. No doubt there are good and bad of all denominations, but there are none that I know of that has got a new Bible and new revelations to go by as the Mormons have. I have lectured in most of the towns of Scotland, and in numerous places in the north of England, where I have had the honour of receiving the greatest commendations, and have had the chair taken at my lectures by all classes of the community, including clergymen of the Church of England, and all other sects of Christians.

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*Shortly will be Published, Price Twopence,*

THE

# SPIRITUAL WIFE DOCTRINE

OF

JOSEPH SMITH,

AND HIS APOSTLES AND DISCIPLES.

# ADDENDA.

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*The Mormon Creed from the Millennial Star, No. 18, p. 238.*

Let every body mind their own business.

What is man? The offspring of God.

What is God? The Father of man.

Who is Jesus Christ? He is our brother.

What is man in embryo? He is a helpless babe.

What is man in progress? He is a man.

What is man perfected? He is as Christ, and Christ is as the Father.  
and they all are one.

How many states of existence has man? He has three.

What is the first? It is spiritual.

What is the second? It is temporal.

What is the third? It is immortal and eternal.

How did he begin to exist in the first? He was begotten and born of  
God.

How did he begin to exist in the second? He was begotten and born  
of the flesh.

How did he begin to exist in the third? By the resurrection of the  
dead.

What is his final destiny? To be like God.

What has God been? Like man.

What is man without revelation? A vessel in a fog without a compass.

What will man be with the aid of revelation? He will be filled with  
light, and know and comprehend all things.

What is man's spirit? The candle of the Lord.

How shall it be lighted? By the spirit of God.

How many Gods are there? "There are Lords many, and Gods many;  
but to us there is but one God."

How many heavens are there? They are innumerable.

Where will heaven be? On the earth, and on all other glorious worlds.

What is Mormonism? It is all truth.

How old is it? Without beginning of days or end of years.